

STATES OF OUR UNION

ORISSA



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States of Our Union

ORISSA

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PUBLICATIONS DIVISION
MINISTRY OF INFORMATION AND BROADCASTING
GOVERNMENT OF INDIA

First Edition : *September 1970 (Bhadra 1892)*

Second Edition : *December 1978 (Pausa 1900)*

© PUBLICATIONS DIVISION

Distributed by:
ASIA BOOK CORP.
OF AMERICA
94-41 218th Street
Queens Village, N. Y. 11428

PUBLISHED BY THE DIRECTOR, PUBLICATIONS DIVISION,
MINISTRY OF INFORMATION AND BROADCASTING,
GOVERNMENT OF INDIA, PATIALA HOUSE, NEW DELHI-110001

Sales Emporia ● Publications Division

SUPER BAZAR (2ND FLOOR) CONNAUGHT CIRCUS, NEW DELHI-110001
8, ESPLANADE EAST, CALCUTTA-700001

COMMERCE HOUSE, CURRIMBHOY ROAD, BALLARD PIER, BOMBAY-400038
SHASTRI BHAVAN, 35, HADDOWS ROAD, MADRAS-600006

PRINTED BY THE MANAGER, GOVERNMENT OF INDIA PRESS, FARIDABAD

ABOUT THE SERIES

This is the revised edition of one of the twenty-three titles so far released in the Series "States of Our Union". The other titles are Kerala, Andhra Pradesh, Uttar Pradesh, Rajasthan, Tamil Nadu, Punjab, Haryana, Jammu and Kashmir, Andaman and Nicobar Islands, Lakshadweep, Bihar, Mizoram, Gujarat, Maharashtra, Assam, Pondicherry, Goa, Daman and Diu, Karnataka, Himachal Pradesh, Madhya Pradesh, Manipur and Tripura. The object of the Series is to promote greater awareness and understanding of different regions of the country.

The books seek to provide a factual account of the life, culture and economic development of our States and their contribution to India as a whole. They are addressed to the general reader and would thus serve as an introduction of a State to other parts of the country.


INTRODUCTION

ORISSA is one of the twenty-two States of India, ranking eleventh in population and ninth in area; in respect of age, it occupies the ninth position, having been carved out as an independent political and geographical entity in 1936 only. It is bounded by West Bengal and Bihar on the north, Andhra Pradesh on the south, the Bay of Bengal on the east and Madhya Pradesh on the west.

Orissa is a coastal State; four of her thirteen districts, *viz.*, Balasore, Cuttack, Puri and Ganjam, are situated on the coast of the Bay of Bengal. Her boundaries have influenced her politics, culture, language and civilisation. As a maritime State, her people had, in the days of yore, travelled as far as the islands of Java, Bali and Sumatra which are now components of the Republic of Indonesia.

On account of the cult of Jagannath, Orissa has been a place of pilgrimage for people belonging to all the States of India. Her art and architecture, displayed in the temples of Puri, Konarka and Bhubaneswar, have attracted tourists from all over the globe. This is a polyglot State; her annals are characterised by communal harmony.

Orissa has priceless treasures buried under the surface of the earth and her forest and water resources contain in them seeds of great prosperity for the future. If she still remains a poor State in spite of her abundance of natural wealth, this is because she started late in building up her economy, and the capital accumulated by the children of the soil has been inadequate to exploit her resources in full. It is said that it was the phenomenal poverty of Orissa that persuaded Mahatma Gandhi to accept the vow of poverty throughout his life. As a partner in the national endeavour to bring about economic prosperity in the country, Orissa now looks forward to an era of rapid economic and political growth.



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I. HISTORICAL BACKGROUND

ORISSA'S population of over 21 million includes tribal people to the extent of 23.11 per cent and scheduled castes 15.09 per cent. The tribals include the Savaras, Juangs, Panas, Kohlas, Kandhs, Parajas, Santals, Koyas, Gadabas and Bhumijas. They reside in a contiguous belt in the districts of Koraput, Kalahandi, Bolangir, Sambalpur, Phulbani, Ganjam, Sundargarh, Mayurbhanj, Keonjhar and Dhenkanal. The coastal districts have almost no tribal element. The districts cut by Eastern Ghats and the Vindhya ranges have a large percentage of tribal population.

Orissa has passed through the same vicissitudes as any other State in the country. Her history is divisible into the same four periods in which the history of India is usually analysed, *viz.*, the Hindu Period, the Muslim Period, the British period and the post-Independence period. Geographically, Orissa is regarded as a State of the Eastern Region of India but culturally she is as much a part of Northern India as she is of Southern India. This has influenced the course of her history to a considerable extent. South Orissa feels some sense of homogeneity with the southern States and the coastal districts have their affinity with the North. The State of Orissa is thus a confluence of the two strands of Indian culture and historical evidences indicate that Orissa's language, culture, art and architecture bear indelible marks of Aryavarta and Dakshinatya civilizations.

The tribes known as Odras and Utkalas, mentioned in the Mahabharata, Manu Samhita and Brihat Samhita, were inhabiting the plains and uplands near the coast. The Odras and the Utkalas were probably pre-Aryan or Austric peoples deriving their names from two kings, who were brothers, known as Gaya and Utkal. In the remote past, the Anava branch of the great Aryan family had occupied the plains of lower Bengal and Orissa; their domains constituted a great triangle, with the apex at Bhagalpur

in Bihar and with the base ranging from Ganjam in Orissa to Chittagong in Bangladesh. The Odras pushed the Utkalas into the hill areas of western Orissa and occupied the eastern plains themselves. They had spread as far as Kalinga in south Orissa which spoke both Oriya and Telugu, but the country in its entirety came to be known as Utkal in Sanskrit.

Nanda and Maurya Rule

Kalinga had been ruled by the Nandas and the Mauryas of Magadha. It extended from the Ganga to the Godavari and its civilisation spread as far as Tamilnadu, from which was derived the Tamil name for cloth, Kalingam. Because of their maritime contact with the Eastern Archipelago, the Oriyas had settled down there with the result that Indians resident there are called Kalings. This Kalinga had been under the sway of the Nandas in the first instance but regained her independence after their fall. Chandragupta Maurya and Ashoka had to reconquer her. After the blood-bath of the Kalinga war during the conquest by Ashoka, there was a spiritual transformation of the great Maurya ruler who embraced Buddhism and became Dharmashoka thereafter. The rule of Kalinga by Ashoka is commemorated by two Rock Edicts at Dhauli from which historians collect material about the nature and character of the Maurya rule in Orissa. During this period, a large number of Buddhists and Jains settled in Orissa. The inscriptions in the Khandagiri and Udayagiri caves and the Hathigumpha inscription in particular bear evidence to the Jain settlement in the country.

Kalinga regained her independence under the great King Kharavela who ascended the throne in 183 B.C. and embarked upon a period of extensive conquest of neighbouring kingdoms. King Kharavela was a Jain and the Udayagiri inscriptions indicate that he constructed Jain temples and made gifts to the Jain priests.

This powerful king was succeeded by weaklings, as a result of which Orissa came under the rule of the Satavahanas, the Andhra dynasty, in the first century B.C. Kalinga, including Orissa, then

acknowledged the suzerainty of the Andhras who, according to the Tibetan chronicle, spread Buddhism in Orissa in the second century A.D.

No records are available of the period between the second and the seventh century A.D. In the beginning of the seventh century, a new dominion called Kangoda was being ruled by the kings of the Sailodhbhava dynasty who acknowledged the suzerainty of Sasanka, the King of Gauda (modern Bengal) with his capital at Murshidabad, whose territories extended from Shahabad in Bihar to Ganjam in Orissa. It is said that Kangoda covered the districts of Cuttack, Puri and Ganjam. Contact with Sasanka of Gauda brought Orissa into touch with King Harshavardhan who is reported to have repeatedly invaded Orissa but whose attacks were successfully repulsed by the Sailodhbhava kings of Orissa. During this period, the Chinese traveller, Hiuen-Tsang, visited in 640 A.D.

Rule of Kesaris

The Sailodhbhavas were supplanted by the Karas, who assumed the title of Kesari or Lion, in the middle of the eighth century. Udyot Kesari, according to some inscriptions, is reported to have ruled over the three kingdoms of Kalinga, Odra and Utkal; this seems to be the beginning of the constitution of Orissa of modern times. It was during their rule that a large number of Shaiva temples, including the famous Lingaraj temple, were built in and around Bhubaneswar. The Kesaris did not encourage the spread of Buddhism. Jainism, however, experienced a slight revival as is evident from the inscriptions and rock-cut images of that period.

The Kesari dynasty was succeeded by the Eastern Gangas of Kalinganagar who ruled over Orissa till 1435. In the eleventh century, the Cholas of Deccan had tried to extend their power to Orissa with no success. The Ganga dynasty had fifteen kings. The greatest among them was Chodagangadev who extended his dominion from the Ganga to the Godavari. He built the famous Jagannath Temple at Puri (about the first half of the twelfth

century) and the shrine of Gangeswar at Jaipur in Cuttack district. Another King, Narasimha Deva I, built the picturesque temple of the sun-god at Konarak. These two shrines continue even now to attract tourists from all over India, nay the world.

Muslim Invasions of Orissa

Orissa had its first contact with Muslim invaders during the reign of Eastern Gangas. There were two Muslim invasions which were repelled. These invasions were planned in Gauda or modern Bengal which had a Muslim governor. Therefore, King Narasimha I, the builder of the temple at Konarak, invaded Bengal in 1243 and defeated Governor Tughrul Tughan Khan. He sacked Lakhnaur in Birbhum district in 1214. There were two more unsuccessful Muslim invasions between 1247 and 1255. It is said that attackers were attracted by stories of the availability of elephants in Orissa; they attacked repeatedly and went back with elephants. Tughrul Khan, the governor of Bengal, who had attacked in 1280, went back with a number of elephants. Emperor Firoz Shah invaded Orissa in 1360; when the king of Orissa ran away from Cuttack in fright the emperor sent word to him that he was not on a conquering expedition but on a hunting trip to get elephants; whereupon the King of Orissa presented him with twenty elephants and tribute and satisfied him.

When the last Ganga King died in 1435, his minister Kapilendradev assisted by the Bahamani Emperor Ahmad Shah II founded the Suryavansa or the Solar Dynasty. He was on the throne for thirtyfive years. His reign was characterised by repeated expeditions as a result of which the boundaries of Orissa extended from the Ganga to the Pennar. Bengal under Nasiruddin Muhammad Shah was weak and the King of Orissa had no difficulty in extending his dominion up to the Ganga. He had also overrun the kingdom of Warrangal and had annexed territory up to the Krishna river in the South. Taking advantage of the internal revolts in the Vijayanagar Kingdom, the Kingdom of Orissa annexed territories upto Udayagiri in the district of Nellore

and ravaged the territories up to Bidar in 1457. On the death of Kapilendrudev in 1470 the Bahamani Sultan invaded and annexed the southern districts of Kondapalli and Rajmahendri and the King of Vijayanagar seized all territories south of the Godavari. But Purushottamdev, the new King of Orissa, succeeded in regaining the lost territories and extending his dominion as far as Kondavidu in the South. He also brought the image of Sakshigopal from Kanchi in the Vijayanagar Kingdom and installed it at Satyabadi in Puri district.

His son, Prataprudradev, who ascended the throne in 1497 had to face two invasions from Bengal, one by Aluaddin Shah and another by Ismail Khan. His confrontation in the south with the King of Vijayanagar ended in a defeat and Orissa had to cede all territories south of the river Krishna (Kistna). Quli Qutub Shah, the founder of the Golconda dynasty, defeated the Orissa army and took all the territories between the Godavari and the Krishna in 1522. After the advent of Sri Chaitanyadev at Puri in 1510, Prataprudradev embraced Vaishnavism and remained so much immersed in religious affairs that the affairs of state were neglected, hence the loss of much of the territory annexed by his father and grandfather.

End of Hindu Rule

As usual, the period of strong and powerful rulers was followed by internecine warfare. On the death of Prataprudra his minister Govinda Vidyadhar killed his two sons and seized power in 1541-42, thus founding the Bhoi dynasty. This dynasty did not last long and the period was marked by revolts by local chieftains, one of whom collaborated with the Bengal army to capture power. Another minister of the Bhoi dynasty, Mukunda Dev, who captured power in 1560, was the last independent Hindu king of Orissa. It was from his hands that the Turko-Afghans captured power in 1568.

Mukunda Dev was harried by enemies from both the north and the south. Apprehending danger of invasion by King Ibrahim of Golconda and Governor Sulaiman Kararani of Bengal,

Mukunda Dev signed a treaty of friendship with Emperor Akbar in 1564-65. But this treaty proved unavailing. In 1567 Ibrahim succeeded in capturing territories up to Chicacole; in the following year, Sulaiman Kararani marched up to the banks of the Ganga and drove the King of Orissa southwards. When he was faced with a civil war by the southern chieftains, Mukunda Dev marched southwards to subdue them and was killed by the rebels. This was the end of the Hindu rule and beginning of the rule by the Turko-Afghans.

The Afghans were not content with seizure of power in Orissa, they were more interested in ravaging the country and securing booty. After capturing the fort of Barabati which was the capital of the King of Orissa, they went to the southern extremity, captured Puri and destroyed the images in the temple of Jagannath.

Province of the Mughal Empire

On the death of Sulaiman Kararani, Orissa became the theatre of conflict between the forces of the Mughal Emperor of Delhi and those of the Subahdar of Bengal. In 1573 Daud Khan, the son of Sulaiman, threw off his allegiance to the Emperor and declared independence. The imperial forces under Munim Khan and Raja Todar Mal pursued him and he was defeated at Mughalmari in the Midnapore district in 1575. Munim Khan accepted the surrender of Daud Khan who agreed to hold Orissa as a chief under the Mughal Emperor. In the same year, Daud Khan revolted again and was killed by the Mughal forces which thereupon annexed Orissa. But the Afghans were not quiet. They rose in frequent revolt. Tired of these intermittent outbreaks of rebellion, the Governor of Bengal handed Orissa back to them with Kutlu Khan as Governor in 1584. The Afghan forces were finally exterminated by Sujaat Khan in 1612.

Orissa remained an integral part of the Mughal Empire for a short while only. It was being ruled from Bengal and it was not always easy for the Subahdar to look after Orissa. Taking advantage of this remote control the Marathas made annual

incursions into Orissa between 1742 and 1751. Tired of these ravages Ali Vardi Khan, the Subahdar of Bengal, bought them off by ceding Orissa and agreeing to pay twelve lakhs of rupees annually as *Chauth*. A Muslim Governor of Orissa, as the representative of the Emperor of Delhi, was charged with the duty of collecting revenue with the help of the Maratha forces and making over the amount to them. This responsibility without power continued for five years till 1756 when the Muslim deputy relinquished his charge and a Maratha Governor was appointed in his place.

Khurda Raj Family

While the Mughals and the Afghans were fighting for suzerainty over Orissa, a small principality was carved out by Ramachandra Routray Mahapatra, the son of Danai Vidyadhara, the last Bhoi King. He had been interned by Mukunda Dev in 1560. On Mukunda Dev's death he escaped from prison and, with the help of some southern chieftains, carved out a small principality with Khurda as his capital. The dynasty founded by him came to be known as the Khurda Raj family. He reconstructed the images of Lord Jagannath and others which had been destroyed by Kalapahada and reinstalled them in the temple. He re-established the sanctity of Mahaprasad, the Great Offering to the Lord, reorganised the Muktimandap Pandit Sabha after founding five Brahmana Sansanas and ordered rewriting of the Madalapanji, the temple chronicles. He also challenged the imperial army under Raja Man Singh. There were fierce battles but Emperor Akbar made peace towards the close of 1593 with a treaty under which Ramachandra Dev was recognised as the King of Khurda and the Superintendent of the Jagannath Temple. During the reign of Narasimhadev, grandson of Ramachandra Dev, Baqar Khan, the sixth Subahdar of Orissa, attacked the Sun Temple at Konarak in 1628. The deity of the temple desecrated by the Muslim Subahdar was removed to Puri and the temple remained deserted thereafter. The Muslim Subahdars organised a third attack on the Temple of Lord Jagannath in 1692 when, under the

orders of Emperor Aurangzeb, Ikram Khan, the Subahdar of Orissa, directed Mir Sayyid Muhammad of Bilgram to attack the temple. His army broke the Lion's Gate, pulled down the Southern Gate and did much damage to the temple. But before the attack was actually made, the three images of the temple had been removed and hidden at Banapur in Puri district in Garh Niladriprasad by its chief Jagannath Harichandan; a false idol had been installed instead, which was carried to Aurangzeb at Bijapur. The deities were restored to the temple in 1698. The fourth and the final assault on the Jagannath Temple was made by Muhammad Taqui Khan, the Naib Nazim of Orissa in 1733. On getting news of the threatened attack the images were again taken away and concealed in Athagarh in Ganjam district for about two years under the supervision of the same Jagannath Harichandan. As the successor of Taqui Khan followed a policy of religious toleration, the deities were restored to the temple in 1735, after the death of the bigot Naib Nazim in 1734. During the reign of Birakeshari Dev, who ruled Khurda from 1737 to 1793, Orissa passed into the hands of the Marathas whose suzerainty was accepted by the Raja of Khurda.

During Muslim rule in Orissa from 1568 to 1756 a large number of Muslims took up residence in Orissa and some others were converted to Islam. Their descendants are found in large numbers in the coastal districts of Cuttack, Balasore and Ganjam.

Maratha Rule

The Maratha rule continued in Orissa for about 47 years. During this period the administration of Orissa was disturbed by two disquieting features. One was the Maratha demand for *chauth* from the Muslim Governor of Bengal who had, after the battle of Plassey, been under the control of the British, in observance of the treaty of 1751; and the other was the internal struggle among the Maratha chieftains. The Governor of Bengal was not in a position to meet the demand for *chauth* by the Governor of Orissa; the British rulers of Bengal took up his cause and approached the Governor of Orissa for the cession of

Orissa to the British in lieu of a payment of twelve lakhs of rupees. Moreover, Maratha bands in Orissa were making incursions into Bengal at times and the English were anxious to prevent them.

At the time of the Second Anglo-Maratha War, Orissa under the Bhonslas of Nagpur was invaded by the British from three sides. One contingent under the command of Colonel Harcourt started from Ganjam northwards on the 8th September, 1803; it reached Puri on the 18th September and Cuttack on the 8th of October. Cuttack was finally captured on the 14th October, 1803. Two other contingents of British forces under the commands of Captain Morgan and Col. Fergusson succeeded in capturing Balasore and marched to join the Madras contingent in Cuttack. Another force under Lieutenant Broughton captured Sambalpur on the 2nd January, 1804. These territorial gains by the British in Orissa were formally confirmed by the Bhonslas, after their defeat at Wargaon, by the Treaty of Deogaon, 1804, by which "the Province of Cuttack including the port and district of Balasore was ceded to the East India Company." This treaty of Deogaon was ratified by the Peshwa in 1817.

The British in Orissa

The Portuguese were the first Europeans to arrive in Orissa in 1514 and they established a settlement at Pipili in Puri district. The Dutch followed them in 1625 and established a settlement at Pipili but, on account of constant hostility with the Portuguese settlers who had come earlier, they had to shift their factory to Balasore in 1633. The British were the last group of Europeans to reach Orissa.

After the conquest of Orissa by the British in 1804, Colonel Harcourt and Mr. Melville were appointed joint commissioners "for settling the affairs of Cuttack". In the first instance, they looked to the general administration and administration of justice for which District Magistrates and District Judges were appointed. Orissa was divided into three districts, viz., Cuttack, Puri and Balasore, with the capital of the province at Puri till 1817 when

it was shifted to Cuttack. The southern portions beyond Rusikulya were under the Madras administration and Sambalpur was being administered from Nagpur.

The British administration during the first decade was very obnoxious to the Oriya people. Permanent settlement had been hurriedly introduced without an accurate and detailed survey of lands. The agriculturists of Khurda rose in revolt against the Company's rule in 1817. But the British rulers proclaimed martial law and suppressed the rebellion with cruelty. There were two more rebellions, one in 1833 and another in 1847. When the First War of Indian Independence of 1857 started, Veer Surendra Sai, a scion of the princely family of Sambalpur, rose in revolt and his rebellion continued till 1861 when it was suppressed with great severity. Another participant in this War of Independence was Chakhi Khuntia or Chandan Hajuri, a priest of Puri whose exploits covered the whole of Northern India.

Freedom Movement in Orissa

One noticeable effect of the rule of foreigners in Orissa was the dismemberment of natural Orissa and scattering of Oriya-speaking tracts among the neighbouring administrative units. Exigencies of military conquests and administrative conveniences ended in the fractionalisation of historical Orissa, which once upon a time had extended from the Ganga to the Pennar rivers. Vicissitudes of history left Orissa in the beginning of the twentieth century with only three districts, viz., Cuttack, Puri and Balasore. The old Ruling Chiefs could not forget Orissa's past greatness; they met together in 1903 at Rambha in Ganjam district and then in Madras to organise the Utkal Sammilani or the Utkal Union Conference to put up concerted efforts for joining together all the Oriya-speaking tracts lying scattered in different provinces under one common administrative unit. The first fruit of their organisation was the detachment of Sambalpur from the Central Province and its merger with Orissa as the fourth district in 1905. This action acted as a fillip for the sponsors of the Amalgamation Movement under the aegis of the Sammilani.

The second step towards amalgamation was taken in 1911 when Emperor George V, on the occasion of the Delhi Durbar, announced annulment of the Partition of Bengal and formation of the sub-province of Bihar and Orissa in which Orissa was made a division with only five districts of Cuttack, Puri, Balasore, Sambalpur and Angul. The Sammilani met in an annual conference and started persistent movement for the creation of a separate Province of Orissa. Persons of hallowed memory like Utkal Gaurab Madhusudan Das and Maharaja Shreeram Chandra Bhanj of Mayurbhanj started the movement and anyone who took to public life became associated with the Sammilani, which thus became the nursery of leadership in Orissa. This movement was very intense in the district of Ganjam, which was predominantly Oriya-speaking and was the homeland of some of the best Oriya poets like Upendra Bhanja, Kavisurya Baladev Rath and Gopal Krushna Patnaik, but which remained as a district of Madras Presidency with its capital more than 960 kilometres away. Pandit Gopabandhu Das and his colleagues of the Satyabadi School had also plunged into this movement. Just when this movement was gathering momentum and there was a chance of its transformation into an activist movement with programmes for direct action Mahatma Gandhi gave his call for the Non-cooperation Movement and baptised Gopabandhu as one of his ardent followers. Gopabandhu succeeded in persuading Gandhiji and the Indian National Congress to adopt a resolution for the creation of linguistic provinces in India at the Nagpur Congress in December 1920, whereupon he convened a session of the Utkal Union Conference at Chakradharpur in Bihar and made the Sammilani resolve to merge itself with the Congress.

As a sequel to persistent agitation by the Oriyas the Indian Statutory Commission, popularly called the Simon Commission, examined the legitimacy of the demand by appointing a sub-committee with Major C. R. (later Lord) Attlee and recommended a separate province of Orissa. Preliminary steps were taken about demarcation of boundaries and division of assets

through the appointment of the D'-Donnel Committee and the Hubback Committee and the province of Orissa was created on April 1, 1936. The separate province of Orissa had only six districts, viz., Cuttack, Puri, Balasore, Sambalpur, Ganjam and Koraput.

Orissa took a fair share in the Civil Disobedience Movement of 1930, the Individual Civil Disobedience Movement of 1940 and the Quit India Movement of 1942. Foremost among the leaders in these movements were Pandit Nilakantha Das, Pandit Godavarish Misra, Sri Gopabandhu Chaudhury and others. The Salt Satyagraha was actively carried on in the coastal belt of Eram in Balasore district and thousands of volunteers braved all kinds of oppression. There was severe repression on the occasion of the Quit India Movement in Bari in Cuttack district, Nimapara in Puri district and Nowrangpur in Koraput district.

The Orissa Congress also made an impressive show on the constitutional front. In the elections of 1936-37, the Congress secured absolute majority in the Orissa Legislative Assembly with 37 seats in a house of 60 and it earned encomia from Sardar Vallabhbhai Patel. The first Congress Cabinet was formed in 1937 with Sri Biswanath Das as Prime Minister. In the second elections held in 1946, the Congress again secured an overwhelming majority and formed a government with Sri Harekrushna Mahatab as the Chief Minister. There was Governor's Rule in Orissa under section 93 of the Government of India Act, 1935, from 1939 to 1941 and again from 1944 to 1946. There was a short spell of President's Rule under article 356 of the Constitution from February to June 1961. Since then Orissa has gone under President's Rule on four occasions. The persons who have so far headed the government in Orissa are Maharaja Sir Krushna Chandra Gajapati Deo of Paralakhimedi, Sri Biswanath Das, Sri Harekrushna Mahatab, Sri Nabakrushna Chaudhury, Sri Biju Patnaik, Sri Biren Mitra, Sri Sadasiva Tripathi, Maharaja Sri Rajendra Narayan Singh Deo of Bolangir-

Patna, Smt. Nandini Satpathy, Shri Binayak Acharya and Shri Nilamoni Routroy.

Integration of the Native States

Political Orissa consisted of only six districts but natural Orissa had included twenty-six Garhjats or Indian Native States as well. These Native States were of varying size and population and many of them had no capacity to maintain a tolerable administration. There was emotional and social affinity between the people of Orissa and of the Native States. As a natural consequence, the freedom movement in British Orissa had its echo in the Native States and the grievances of the States' people were roused by Praja Mandals which were created under the patronage of the Congress in the Native States.

During the rule of the first Congress Cabinet in 1937-39 there was almost a non-violent revolution in the Native States bordering Cuttack and this was repressed by the rulers of Talcher and Dhenkanal. A non-official committee set up in 1939 took note of these developments in the Orissa group of States, collected evidence from the leaders of the States' people and recommended merger of these tiny States with Orissa. The progress in this direction was arrested because of the outbreak of the Second World War but the thread was taken up again in 1946 when Sri Mahatab, Chairman of the non-official committee of 1939, became the Prime Minister. He carried on a campaign in favour of merger and argued the case with the Cabinet Mission of 1946 but in retaliation the rulers of Orissa and Chhatisgarh groups of States joined hands together and formed the Eastern States' Agency with headquarters at Raipur. The time was on the side of Mahatab who took over in 1947 the administration of Nilgiri, a Native State near his home district of Balasore, for the preservation of law and order when the local people revolted against the ruler and lawlessness spread to the neighbouring district. The die was thus cast for the obliteration of the Native States. Sardar Vallabhbhai Patel, Deputy Prime Minister of the Indian Union and

Minister for States, visited Orissa and persuaded the States' rulers to sign Instruments of Accession to the Indian Union. Twenty-five States, including Saraikela and Kharaswan, signed the Instrument of Accession on the 14th December, 1947 and merged with Orissa on January 1, 1948. Only Mayurbhanj stood aloof; but that State also merged with Orissa on January 1, 1949. Saraikela and Kharaswan were transferred to Bihar in May 1948 where they have remained ever since. The twenty-four other States remained with Orissa. The Government of Orissa maintained their separate identity till January 26, 1950 when the territorial map of Orissa was redrawn with thirteen districts in place of the old six districts. These districts are as follows :

<i>Name of the district</i>	<i>Population</i>	<i>Name of the district</i>	<i>Population</i>
Bolangir	1,260,657	Keonjhar	955,514
Balasore	1,830,504	Koraput	2,043,281
Phulbani	621,675	Mayurbhanj	1,434,200
Cuttack	3,827,678	Puri	2,340,859
Dhenkanal	1,293,914	Sambalpur	1,844,898
Ganjam	2,293,808	Sundargarh	1,030,758
Kalahandi	1,163,869		

The new districts formed by the merger of the Native States are Balangir, Phulbani, Dhenkanal, Kalahandi, Keonjhar, Mayurbhanj and Sundargarh.

The twenty-four States which had merged with Orissa in 1948-49 are Dhenkanal, Nilgiri, Talcher, Nayagarh, Rairakhol, Athgarh, Pallahara, Gangpur, Banpur, Hindol, Bamra, Daspalla, Sonapur, Khandapara, Athamallik, Baud, Bonai, Baramba, Narsinghpur, Kalahandi, Tigiria, Keonjhar, Bolangir and Mayurbhanj. Of these Mayurbhanj was the biggest in area and population.

Thus the State of Orissa has at present thirteen districts covering an area of 1,55,860 sq. kilometres with a population of over 21 million.

II. GEOGRAPHY

ORISSA is a maritime State, on the east coast of India, between the States of West Bengal and Andhra Pradesh. Its location is between 18° and 23° N latitudes and 81° and 88° E longitudes. It is a riverine State as a large number of small and big rivers flow through the State into the Bay of Bengal.

The State can be broadly divided into four natural regions, viz., (a) the hilly areas in the north and north-west, (b) the Eastern Ghats, (c) the central and western plateau, and (d) the coastal plains. The hilly areas in the north and north-west and the central and the western plateau constitute the mineral belt of the State. They may be regarded as parts of the Vindhya ranges of the Gondwana variety and cover major portions of the districts of Mayurbhanj, Keonjhar, Sundargarh, Sambalpur, Kalahandi and Bolangir. Most of the tribal population of the State lives in this region. The Eastern Ghats pass through the coastal districts of Ganjam, Cuttack, Puri and Balasore with an extension into the districts of Koraput and Dhenkanal. The district of Phulbani is the meeting point of these two mountain ranges. The hills in the coastal districts are not continuous ranges but are irregularly scattered series of steep rugged ridges separated by deep precipitous valleys cut out by the denuding action of running water. These hills, no doubt, lie parallel to the coast but they are at a distance of about 100 kilometres from the coastline. Nowhere they are more than 760 metres high. In between, there are laterite belts which are in association with the rocks near about. These hills after a prolonged period of rock-weathering have been responsible for creating the laterite belt which is almost of the same age as the Rajmahal Hills in Bihar. The sandstone hills in the western part of Cuttack district and of the district of Dhenkanal are reported to be coal-bearing. Coalmines have also been dug in Talcher. The hills of Sambalpur and Keonjhar contain Barakar and Supra-Barakar beds of

the Lower Gondwana variety and the Himgiri and Rampur coal-fields are situated in this belt.

The plains are the creations of the beds of the rivers flowing through different districts. The coastal alluvium is the gift of rivers like the Rushikulya, Mahanadi, Brahmani, Baitarani, Subarnarekha and their tributaries and distributaries. The Mahanadi and the Tel rivers are responsible for the valleys in the western districts. The coastal plains slope eastwards from the adjoining hills whereas the plains and the river-valleys of the central and western districts look like saucers. This configuration is responsible for differences in rainfall and climate as well.

The important peaks of the Orissa hills and mountains are Meghasan in Mayurbhanj, Gandhamardan in Keonjhar, Deomali and Sinkram between the districts of Kalahandi and Koraput, Malaygiri in Pallahara in Dhenkanal district, Mankadnacha in the Sundargarh district, Panchadhara in Samabalpur district, Srungaraj and Mahendragiri near Paralakhimedi in Ganjam district, Nimnagiri in Koraput district and Bankasham in Kalahandi district. Some of these peaks are famous for their scenic beauty and religious shrines and are, on this account, places of frequent resort.

The River Systems

The important rivers of Orissa are the Mahanadi, the Brahmani, the Baitarani, the Budhabalanga, the Subarnarekha, the Salandi, the Rushikulya, the Banshadhara, the Bada, the Bahuda and the Indravati. The rivers are the life-lines of the State. Because of their alluvial deposits, plains have been created in the river-valleys but many of the rivers are in high flood during the rainy season bringing ruin and devastation to the coastal and eastern districts. Since they flow hither and thither in the State, road and railway construction has become very costly on account of the need for many bridges.

The Mahanadi is by far the biggest river with a catchment area of about 1,20,500 square kilometres. It originates from

the mountains of Raipur and Bastar in Madhya Pradesh and enters Orissa in the district of Sambalpur. It is here that the Hirakud dam has been built as a multi-purpose river valley project. From Sambalpur, it flows through Sonepur in Bolangir district and Boudh in Phulbani district. From Sunakhania in Boudh upto Baramul in Dasapalla its distance is about Satakosa or 23 kilometres and it is so very deep here that it goes by the name of Satakosia Gorge. It flows thereafter through the district of Puri and enters the district of Cuttack at Baidyeswar. At Naraj which is at a distance of about eleven kilometres from Cuttack city, it branches off into two rivers viz., Mahanadi and Kathjuri which encircle Cuttack on the north, south and west. The Mahanadi falls into the Bay of Bengal near False Point in 20° 18'N and 86° 43'E after travelling a course of about 850 kilometres. The Banga, the Tel, the Sapua and the Saluki are its important tributaries and the Kathujuri, the Chitrotpala, the Kuakhai, the Birupa and the Paika are the important distributaries. Once upon a time the Mahanadi was the perennial source of danger of flood for the districts through which it flows. Because of the construction of the Hirakud dam floods have been effectively controlled during the last ten years.

The Brahmani with a catchment basin of about 3,562 square kilometres is a combined stream of two smaller rivers, the South Keel and Sankha in Gangpur in Sundargarh district. After passing through Bonai, Talcher and Dhenkanal, it enters Cuttack district at Jenapur and flows into the Bay of Bengal at the Dhamra estuary after traversing 416 kilometres. Its important tributaries are Kharasuan, Kimiria, Lingari and Patiya. It continues to be a source of floods in the Jajpur sub-division of Cuttack district.

The Baitarani is regarded as a very holy river and mythologically it is connected with the exile of Sri Ramachandra. It rises from the Gonasika hills in Keonjhar district and constitutes the boundary between Mayurbhanj and Keonjhar districts as also between Keonjhar and Cuttack districts. It enters Cuttack district

near Balipur and becomes the boundary between Cuttack and Balasore districts. Before it falls into the Bay of Bengal it joins with the Brahmani near Dhamra and passing by Chandbali, a minor port, it enters the sea as the Dhamra river. This river brings flood devastation to the districts of Cuttack, Balasore and Keonjhar.

The Subarnarekha is an inter-State river as it flows through the States of Bihar, West Bengal and Orissa. Out of its total course of about 312 kilometres, it flows through Orissa for only 48 kilometres. It is believed that gold dust is found in the bed of this river. It is also a source of high floods in the districts through which it flows. It originates near Ranchi in Bihar and flows into the Bay of Bengal. The Subarnarekha river agreement has been signed between the Chief Ministers of Orissa and Bihar. Orissa can now utilise the water for some new projects.

The Budhabalanga is a small local river with a length of 56 kilometres. It rises from the Simulipal hills of Mayurbhanj and falls into the Bay of Bengal at Chandipur after flowing through the districts of Mayurbhanj and Balasore.

The Rushikulya is also known as the mother of Ganjam as it flows in a zigzag course throughout the district. It rises from the Rushimal hills near Sanakhimedi and falls into the Bay of Bengal, near the village of Ganjam. The Bada, the Ghodahad and the Jarau are its tributaries. The irrigation system of the district depends upon the flow of this river and, as such, it is regarded as the life-line of the district.

The Banshadhara is another inter-State river as it rises from the Jeypore hills of Koraput district and after joining with the Mahendratana, which rises from the Mahendra hills at Paralakhimedi in Ganjam district, it flows into the Bay of Bengal at Kalingapatna in Andhra Pradesh.

The Indrabati and the Kolab are two small rivulets of the district of Koraput. They originate from the hills of this district and flow into the river Godavari as her tributaries. Another small river, Machkund, which is almost the boundary between

Orissa and Andhra Pradesh has become well-known on account of the Machkund Hydro-electric Project constructed by the combined efforts of the two States. After flowing through Koraput district it assumes the name of Sileru and falls into the Saberi, a river of Andhra Pradesh.

Thus the river systems flow through all the districts of Orissa for which reason she is considered a riverine State.

Lakes

The biggest and the most famous lake of Orissa is the Chilka Lake, near the Bay of Bengal, on the boundary of the districts of Puri and Ganjam. Besides this, there are two minor lakes, viz., Sara and Ansupa.

The Chilka Lake was formerly a part of the Bay of Bengal; it has been formed by the sand dunes in course of time. The Chilka is about 64 kilometres long and 16 to 32 kilometres wide. There are two beautiful islands inside the lake; they are Parikud and Malud. There are also some hills like the Solari, the Bhaleri and the Jatiya. This is an important fishing centre. There is also arrangement for research in pisciculture and marine biology at Chilka. The fauna of Chilka is varied for which bird hunters congregate here. It is a beautiful holiday resort.

The Ansupa Lake near Banki in Cuttack district is another spot which attracts local tourists. It is about five kilometres long and 1.6 kilometres wide. It is a beautiful place for individual fishing and its scenic beauty is enhanced on account of its existence at the foot of the Saranda hill which contains some historical relics.

The Sara Lake or the Samagara reservoir is a mere deposit of water. It is located near Puri town and is about five kilometres long and about three kilometres wide. It always remains full of water and is a good source of irrigation and fishing.

There is an extensive reservoir of water near the Hirakud dam. This reservoir not only helps in controlling the water-flow in the Mahanadi but provides facilities for irrigation and piscicul-

ture. The Government of Orissa have started planting a garden on the model of the famous Brindavan gardens of Mysore. The place attracts a large number of tourists. The Jawahar Minar is an added attraction for the visitors.

There is also a small reservoir on the Rushikulya at Bhanjanagar in Ganjam district which attracts a lot of local visitors.

Climate and Rainfall

As a coastal State, the climate of Orissa is equable; it is neither very hot in summer nor very cold in winter. There are, however, hilly regions and plateaus where we have the extremes of climate. In the western districts of Bolangir, Sambalpur and Sundargarh, it is very hot in summer and very cold in winter. The summer temperature sometimes hovers around 49 degrees centigrade and in winter it becomes intolerably cold. In the coastal districts, it is not very cold in winter but in summer great heat is experienced in areas farther from the sea. Koraput and Phulbani districts have the climate of the Himalayan region. They are very cold in winter and not very hot in summer. In fact, being situated on the hills, Jeypore in Koraput and Phulbani look like hill stations. Throughout the State the summer temperature ranges between 27 degrees centigrade and 49 degrees centigrade and, in winter, it ranges between 4.4 degrees centigrade and 15.6 degrees centigrade.

The average rainfall in the State is over 150 centimetres. In some places like Jeypore the rainfall is heavier. There is scanty rainfall in some areas in Sambalpur district. There is no desert or semi-desert area in the State.

There are three well-marked seasons in the State. They are summer, rainy season and spring. The summer continues from March till June when the temperature rises very high, though not as high as in northern India. There are occasional showers during this season. The rainy season continues from July till October and there is heavy rainfall in the month of August. This is the season when there are high floods in the Brahmani, Baitarani and Subarnarekha rivers and the Government have to

take special precautions to avert floods as far as humanly practicable and arrange relief if there are breaches of embankments and consequent devastation. The winter starts in November and continues till February. This is a very pleasant season as winter is not very severe except in some areas of Phulbani and Koraput districts. There are thunder-showers in the southern and western parts of the State during the winter.

Gopalpur-on-sea, Puri, Bhubaneswar and Chandipur, on account of their pleasant weather, are good summer holiday resorts. In winter, Berhampur is quite pleasant. Visitors from far and near come to Puri, Gopalpur and Bhubaneswar in very large numbers during the summer. Orissa not only earns good money from this tourist traffic but the influx also creates inter-State goodwill.

Flora and Fauna

Out of the total area of about 1,56,000 square kilometres, 66,820 square kilometres or a little more than forty per cent of the total area of the State is covered by forests of various types. The forests are not dense everywhere; in most places, they are mere shrubberies but in the hills of Mayurbhanj, Phulbani and Koraput they are very thick with varieties of flora and fauna for which Orissa is famous in India.

Timber of different varieties, bamboo, firewood, *kendu* leaves and other minor forest produce yield good revenue to the State exchequer. The timber species growing in the State are *sal*, *piasal*, *sanghan*, rosewood, *gambhari*, *bandhan* and *haldi*. These are used for a number of purposes and the growth of a large number of saw-mills throughout the State is a positive evidence of their varied utility. *Kendu* leaves constitute the most important and profitable forest produce of Orissa. These leaves are largely in demand for preparation of *bidi* for which these leaves are exported outside the State. Because of the availability of these leaves, *bidi*-making is a flourishing cottage and small industry in Sambalpur, Cuttack, Bolangir and Angul. Bam-

boo is, no doubt, useful for house-building but its greatest utility lies in its use as raw-material for the paper industry. Bamboo is exported from Orissa to West Bengal and is also used locally by the paper mills at Chauduar near Cuttack, at Brajarajanagar in Sambalpur and at Rayghada in Koraput district.

Lac and *Rouwolfia Serpentina*, useful for curing blood-pressure, are other useful articles available in certain parts.

The Government of Orissa have formed the Orissa Forest Corporation and have started direct exploitation of forest produce. They have also developed a botanical garden in the Chandka forests in the district of Cuttack. There is a Forest Research Institute at Angul.

Growth of forests accounts for interesting specimens of wild animals. Carnivorous animals abound in these forests and tigers are seen in the dense forests in the hilly regions. Leopards and wolves are found in almost all the districts. Bears, deer, spotted deer, sambar, black bucks and boars are found everywhere though they are in large number in the shrubberies. Elephant is another wild animal for which Orissa is veritably famous. The independent rulers of Orissa were called Gajapatis or Lords of Elephants. It is said that many of the foreign invasions in the middle ages of Orissa's history took place because of the invaders' greed for the elephants.

Indigenous quail, hare and black partridges are found in the scrub jungles. Pea-fowls, jungle fowls and wild ducks are also commonly seen. In the rivers and creeks, crocodiles and alligators are a source of danger to the people and they take a heavy toll of life. Fish of varied kinds including hilsa, prawns and oysters which are used as food are caught in different areas and exported from the Chilka on a large scale.

The Government of Orissa have started a wild life sanctuary at Similipal in Mayurbhanj and a zoological garden in Nandan Kanan in Cuttack district. There is Orissa Fisheries Corporation to look after the development of trade in fisheries.

III. AGRICULTURE

ORISSA is predominantly an agricultural State. The percentage of people dependent upon agriculture in the State is as high as eighty. The total cultivated area in the State is 66,92,000 hectares. The principal crops grown in Orissa are cereals, pulses, condiments and spices, oil-seeds, fibres, vegetables and fruits and cash crops like sugarcane and tobacco.

Orissa contributes about one-tenth of the rice produced in India. The staple food of Oriyas is rice, pulses and vegetables. Her rice production is just sufficient for her population. Orissa imports pulses from Madhya Pradesh and vegetables from Bihar and Andhra Pradesh. It is one of the four eastern States to grow jute though in a very small quantity. However, jute has not been accepted as a principal cash crop throughout the State. The following are the principal crops grown in Orissa :

Cereals

Rice, jowar, bajra, maize, ragi, millets, wheat and barley are the cereals grown in the State. Of these, rice is by far the most important crop and is grown all over the State. There are three categories of rice viz., Sarada, Biali and Dalua. Sarada rice is sown in the months of June and July and is harvested in December and January. The lands which are double-cropped grow Dalua rice thereafter. The Biali is a quickly harvested rice; it is sown in May and harvested in September. Sarada rice is grown throughout the State and Dalua only in the coastal districts. During the Dalua season, the southern districts of Ganjam and Koraput grow ragi or mandia which is a popular item of food for the poorer classes and is today accepted as vitaminous food for the richer classes as well. Biali also is popular in the coastal districts whose soil possesses alluvium. Other varieties of cereals except ragi are not popular and as such the State depends

on imports from other States. The State is benefited by the existence of the Central Rice Research Institute at Cuttack which carries on valuable research for the development and improvement of paddy cultivation. The State Government maintains a number of demonstration farms in order to acquaint the local people with the modern methods and varieties of paddy cultivation. The State produces about 40 lakh tonnes of paddy at present.

Pulses

The State produces pulses or rabi crops like *mung*, gram, *biri* or black gram, *kulthi* or horse-gram and *arhar*. The people of Orissa, being predominantly rice-eating, need these pulses for the preparation of *dal* which is an essential ingredient of a good rice meal. *Mung* is the most common pulse used for *dal*; poor sections also use *biri* and *kulthi* for preparing *dal* and other subsidiary food. The State is not self-sufficient in the production of pulses; it depends on Madhya Pradesh and Andhra Pradesh for additional supply.

Oil-seeds

The oil-seeds grown in Orissa are groundnut, castor seed, sesamum, mustard, linseed, etc. The most common oil-seed is mustard which is grown as a rabi crop on land from which Sarada paddy is harvested. Mustard oil is popular both for cooking and toilet and people need it in such large quantities that the State has to import mustard oil from Uttar Pradesh. Castor seed is not cultivated; it grows naturally on homestead lands and yields a little output. Groundnut cultivation has, before very popular in recent times; though, at first instance, it was popular only in the hilly areas and uplands, now people all over the State have taken to it as it does not require much effort. Its output had been doubled during the Third Plan period.

Cocoanut is not strictly an oil-seed but its popularity as a

source of edible oil is widespread throughout the State. Coconut is also a form of nutritious food and its oil, which is produced by a heating system, does the work of ghee for preparing condiments and cakes. It is used as a cooking oil in some parts of the southern districts. Coconut is grown in the coastal belt and the district of Puri is the largest grower. It is now grown in the form of orchard as it has proved to be a good cash crop in recent times. The Government of India have started a Coconut Research Station at Sakhigopal in Puri district.

Fibres

The popular fibres grown in Orissa are jute, cotton and mesta. Jute was initially being grown in Cuttack district in small quantities but because of rise in its price and consequent profitability many more people have taken to its cultivation. The output of jute was 333,294 tonnes in 1974-75.

Cotton

Cotton Development Programme has gained ground in some tribal districts of Orissa under rainfed conditions and in few other districts under irrigated conditions. The fibre is marketed at fair price. Banking institutions have come forward with credit assistance to the farmers. The yield of kharif and rabi cotton was 2,286 bales (1 bale = 180 kgs.) during 1974-75. About 8,000 hectares were under cotton cultivation during 1975-76 and the coverage increased to 11,000 hectares in 1976-77 in 1976-77.

Sugarcane

It is grown in the districts of Ganjam, Puri and Cuttack. About 2.75 lakh tonnes of sugarcane was harvested during 1974-75.

Tobacco

This is another cash crop grown in Orissa. This is used for manufacturing *bidi* and preparing *gundi*, a concocted powder

used in chewing-betel preparation. Many farmers also use dried and roasted tobacco leaves for fighting the severity of cold in winter. The total output of tobacco in the State was 11,088 tonnes during 1974-75.

Orissa also produces chillies, ginger, potato and many kinds of fruit. *Arum* or *saru*, a popular edible root, and sweet potato are grown at many places. Another popular plantation is of betel leaves. Besides meeting the local needs these leaves are also exported to the neighbouring States.

IV. IRRIGATION AND POWER

Irrigation

ORISSA has an average annual rainfall of 150 cm and the rainy season is from June to October i.e. for a period of five months. Even during the rainy season the rainfall is extremely erratic causing recurrent floods and droughts. This necessitates irrigation facilities to provide assured water supply to various crops. Except for a few isolated small storage works, the irrigation systems of pre-independence days were Orissa Canal System consisting of Talanda-Machhagaon canal from Mahanadi weir Kendrapara-Pattamundai and H.L.C. Range-I canals from Birupa weir, Jaipur H.L.C. Range-III canals from Baitarni weir and H.L.C. Range-II from Brahmani weir which is now defunct. Besides these canals, the Rushikulya integrated canal system and a few medium irrigation schemes like Jayamangal in Ganjam District and Baldiha-Haldia System in Mayurbhanj District were irrigating from reservoir-cum-diversion schemes. All these canals were irrigating only about two lakh hectares.

After independence, the Government of Orissa built a Multipurpose Project across Mahanadi at Hirakud for irrigation, flood control and hydropower generation. Subsequently the Delta Irrigation Project was taken up to extend and stabilise the existing irrigation facilities in Mahanadi delta and to provide irrigation in Puri district by constructing the head works at Mundali. Another major irrigation project namely Salandi Irrigation Project was taken up to provide irrigation in Balasore district. Many medium irrigation projects were taken up which are irrigating half a million hectares under kharif. Besides, four major projects at Anandapur, Upper Kolab Irrigation, Rengali Irrigation, Potteru

and twenty medium projects are under execution which cover the whole State.

Power

Soon after Independence, the task of generating hydro-electricity at Hirakud and Machhkund was taken up.

Hirakud Multi-purpose is a river valley project with the objectives of power generation, flood control, navigation and irrigation.

This project has a 4801.2 metre long concrete-cum-masonry-cum-earth dam on river Mahanadi and it is the longest dam in the world. It had been executed at an estimated cost of about 1,000 million rupees. It has an installed capacity of 270 M.W. with four units of 37.5 M.W. each and five units of 24 M.W. each.

Machhkund Hydro-power Project is joint venture of Government of Orissa and Government of Madras (now Government of Andhra Pradesh). The Project has an installation of 114 M.W. capacity having 3 units of 17 M.W. each and 3 units of 21 M.W. each.

Balimela Hydro-electric Project is entirely a project of Government of Orissa having installed capacity of 360 M.W. i.e. 6 units of 60 M.W. each. Necessary civil works for future erection of the 7th and 8th units have also been completed. 220 K.V.D.C. Balimela-Talcher transmission line has been charged and is in operation.

Talcher Thermal Power Station has installation of 250 M.W. capacity with four units of 62.5 M.W. each.

Talcher Thermal Power Station expansion project envisages installation of 220 M.W. capacity with two units of 110 M.W. each. [This project is being executed by Orissa State Electricity Board with loan assistance from Government of Orissa.] The first unit of 110 M.W. is programmed to be commissioned in 1978-79 and the second unit in 1979-80.

Rengali Hydro-electric Project envisages installation of 100 M.W. capacity with 2 units of 50 M.W. as approved by the Plan-

ning Commission. There is also provision for expansion of the project by two more units with 50 M.W. each at the ultimate stage. Both the units are scheduled to be commissioned in 1981-82.

Upper Kolab Hydro-electric Project envisages installation of 240 M.W. capacity with 3 units of 80 M.W. each at a revised cost of Rs. 719.50 million including the civil works of dam chargeable to power. Firm power capacity of the project is 95 M.W. The first unit of the project is scheduled to be commissioned during 1982-83, and the second and the third units during 1983-84.

The present installed capacity of all hydro and thermal power projects in the State is 921.5 M.W. with firm power capacity of 464 M.W.

V. INDUSTRIES AND MINERALS

INDUSTRIES

ORISSA is also known as Utkal which means excellence in art and architecture. This artistry has been exhibited not merely in the temples and mosques built in the State, it is also there in the handicrafts and cottage industries. Orissa is famous for its filigree works, bell-metal industries, stone, wood and chalk carving, basket-making and horn works. Things fabricated out of these materials are of such artistic beauty that they always have a clientele not only in different parts of India but also abroad. Besides these, cotton piece-goods, tassar, eri and other materials also excel in artistic quality. Orissa has always been a leading producer of handicrafts and cottage industries.

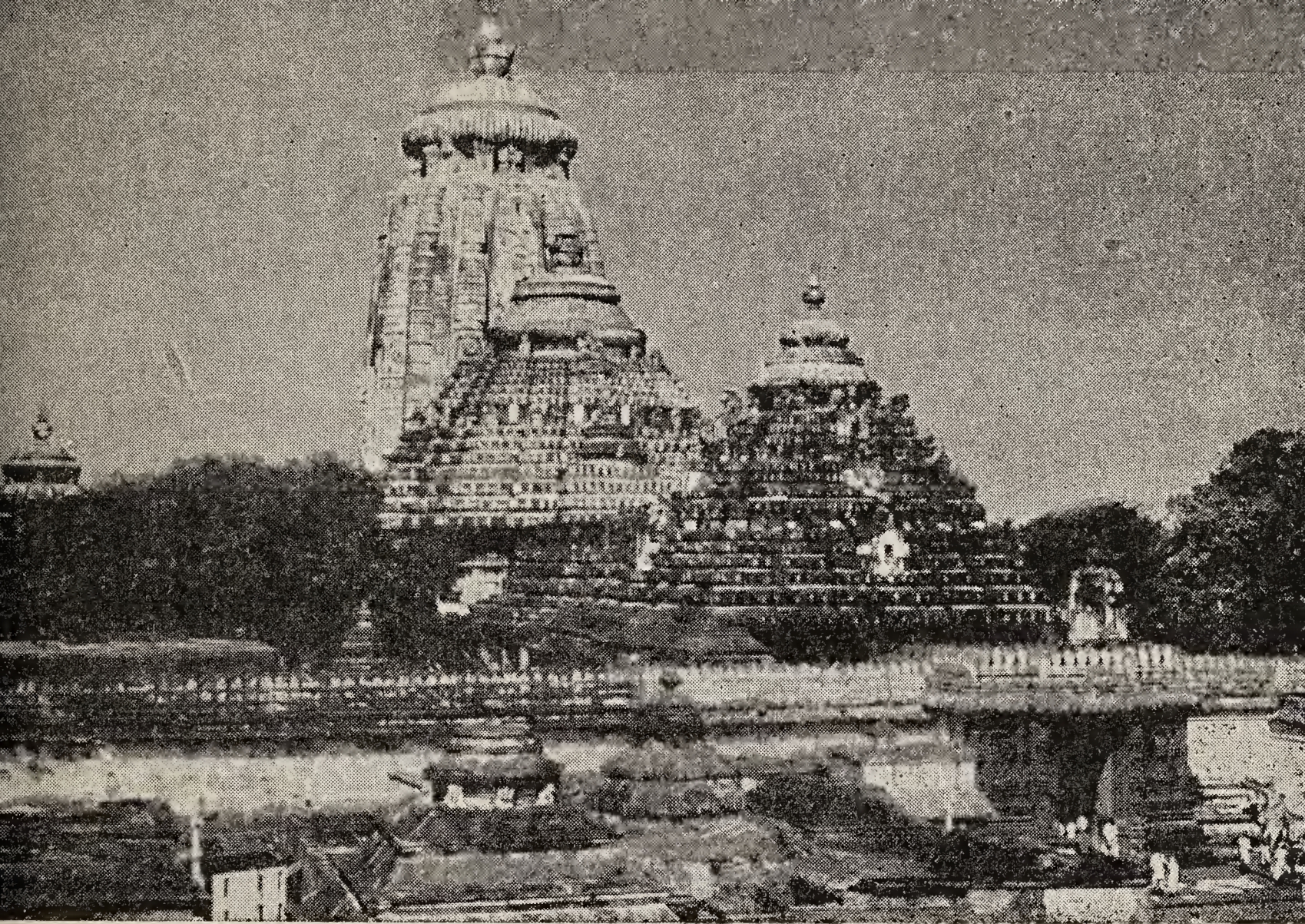
Cloth is woven in handlooms with artistic borders and pictures in the districts of Sambalpur, Cuttack and Ganjam whereas tassar and matha are woven in Mayurbhanj, Sambalpur and Balasore. Bell-metal industry has flourished in Bhatimunda in Cuttack, Remuna in Balasore, Balakati and Bhainchuan in Puri, Jagmohan, Boirani, Purushottampur, Belluguntha and Paralakhimedi in Ganjam, Kantilo in Puri and Bhuban in Dhenkanal districts. Fish made of brass and bell-metal at Belluguntha in Ganjam has a world market. Utensils are made of stone in Nilgiri, Bhubaneswar, Soro, Remune and Baripada. Silver filigree works as also eye-catching ornaments in gold are produced at Cuttack which has earned world-wide fame. Some of these products have been included in the gifts for presentation to foreign dignitaries visiting India. In hornworks, Cuttack and Paralakhimedi are equally famous. The traditional carvers whose forefathers were responsible for the exquisite art in the temples of Jaipur in Cuttack, Puri and Bhubaneswar, produce

beautiful carvings and images out of stone, wood and chalk. Images made of earth at Cuttack are quite well-known throughout the State and outside.

These industries were gradually languishing for want of patronage but of late the State Government has been providing financial and other assistance to them. These goods are now advertised and displayed in different exhibitions and emporia as a result of which marketing facilities for these goods are gradually expanding. The Orissa Textile Marketing Organisation has taken up the responsibility of marketing the cotton matha, tassar and other varieties of textile goods. The Weaving Factory at Sonapur in Bolangir district has been converted into a Demonstration Factory to produce new designs, samples of art textiles and handloom fabrics on commercial basis. The Weaving Factory at Bolangir has been transformed into a training centre for the artisans. Besides, the State Government have granted aid to many small and cottage industries like the stone-ware industry, tailoring, brick-making, trunk factories, candle industry, blacksmith workshop, preparation of spice-powder, lime factory, hornworks, lac works, saw mills, etc.

Small-scale Industries

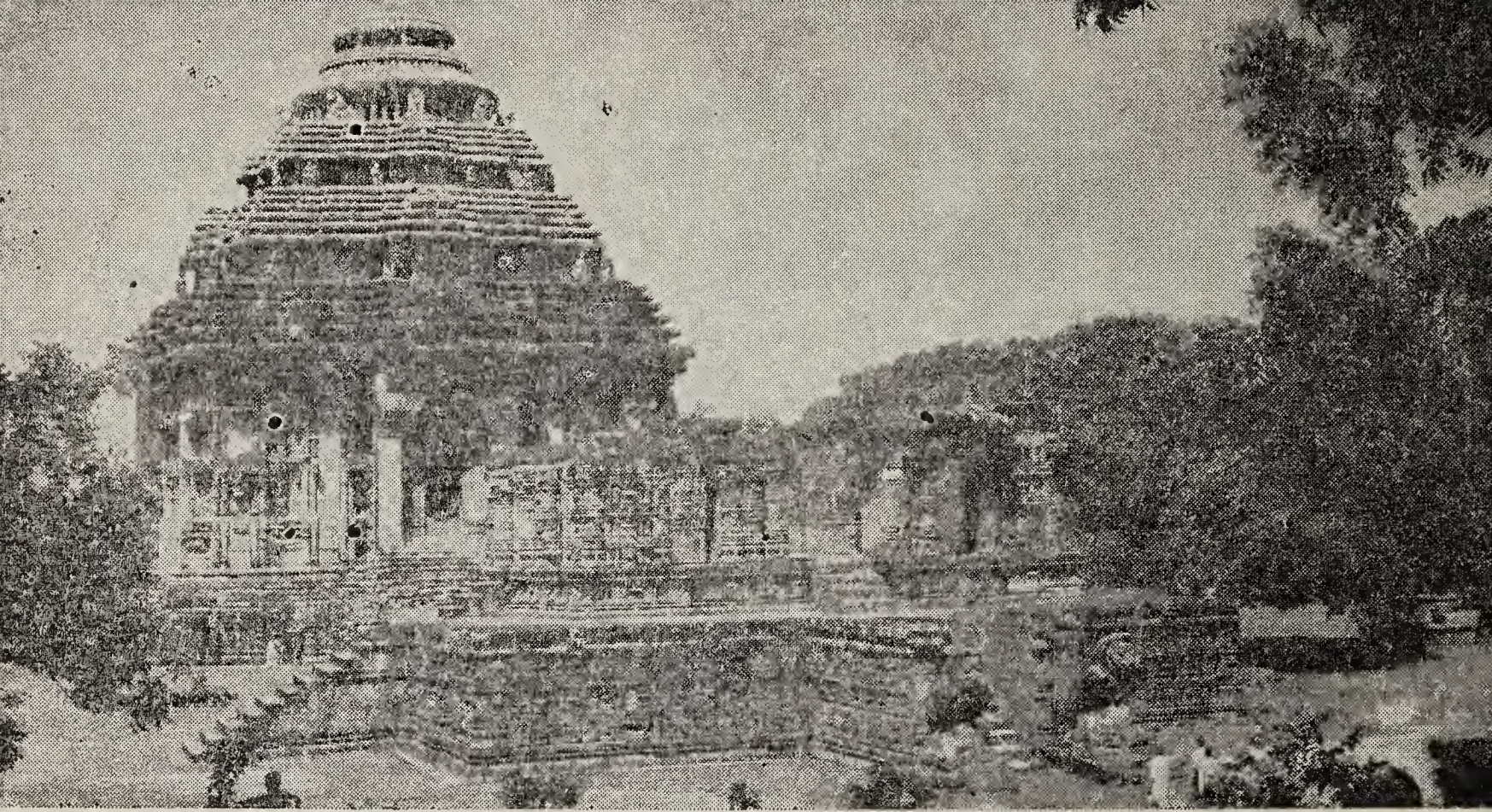
Lack of entrepreneurship, finance, infra-structural facilities and inadequate market for the products were some of the basic constraints of the small-scale industries. The State Government have taken up a number of promotional measures to provide finance and infra-structural facilities and to develop entrepreneurship in the small-scale sector. Financial assistance is being provided by granting loans under the State Aid to Industries Act and from the State Financial Corporation and other nationalised commercial banks against small margins. Assistance is also being given to the educated unemployed entrepreneurs to enable them to meet their requirements of money. Marketing assistance is being provided by introduction of a number of schemes. In 1974 there were 2,776 small-scale industries in the



Jagannath Temple, Puri

A view of the Rath Jatra (car festival) at Puri





Sun Temple, Konarka

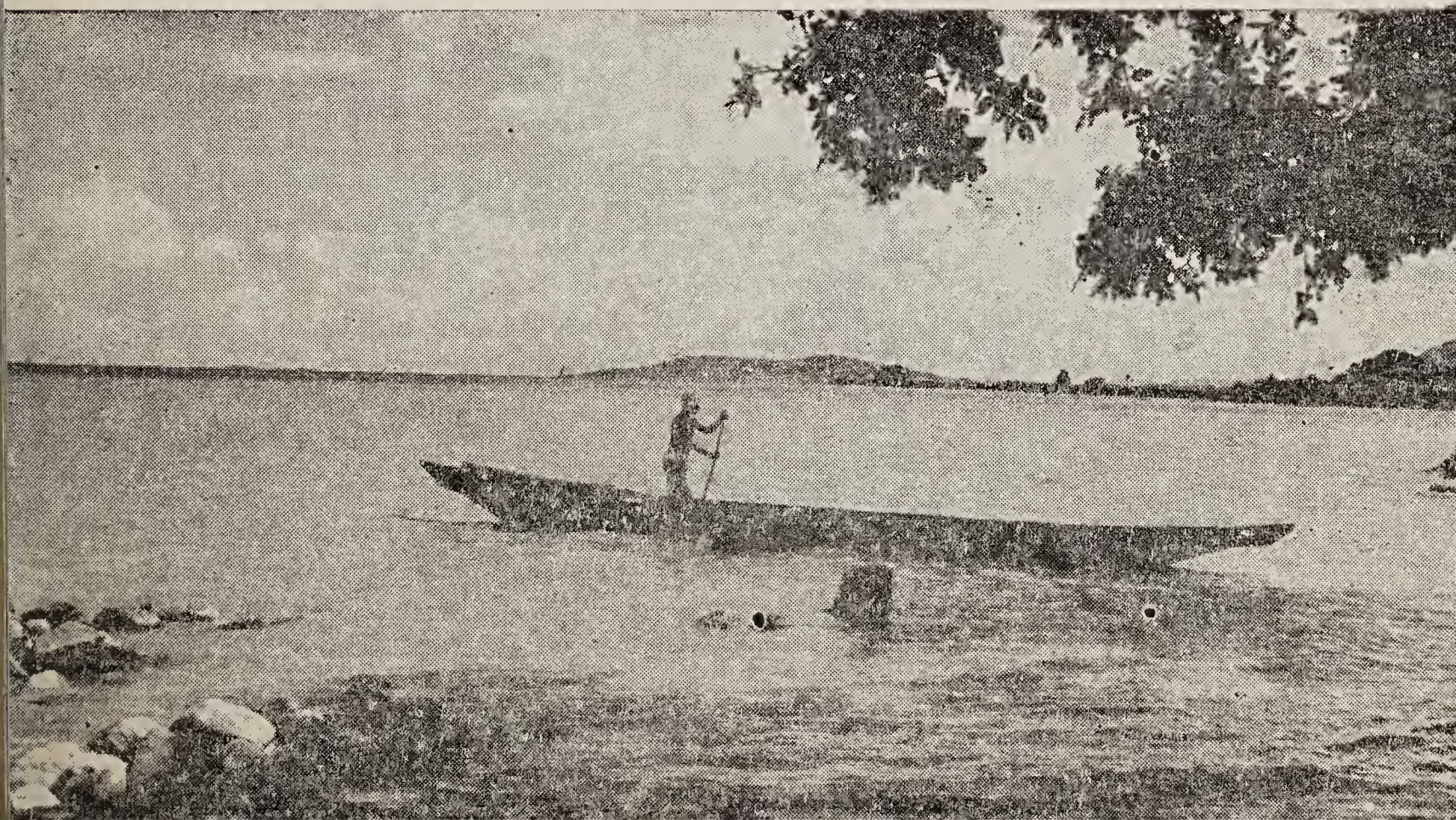


*Lingaraj Temple,
Bhubaneswar*



Sea-bath at Puri

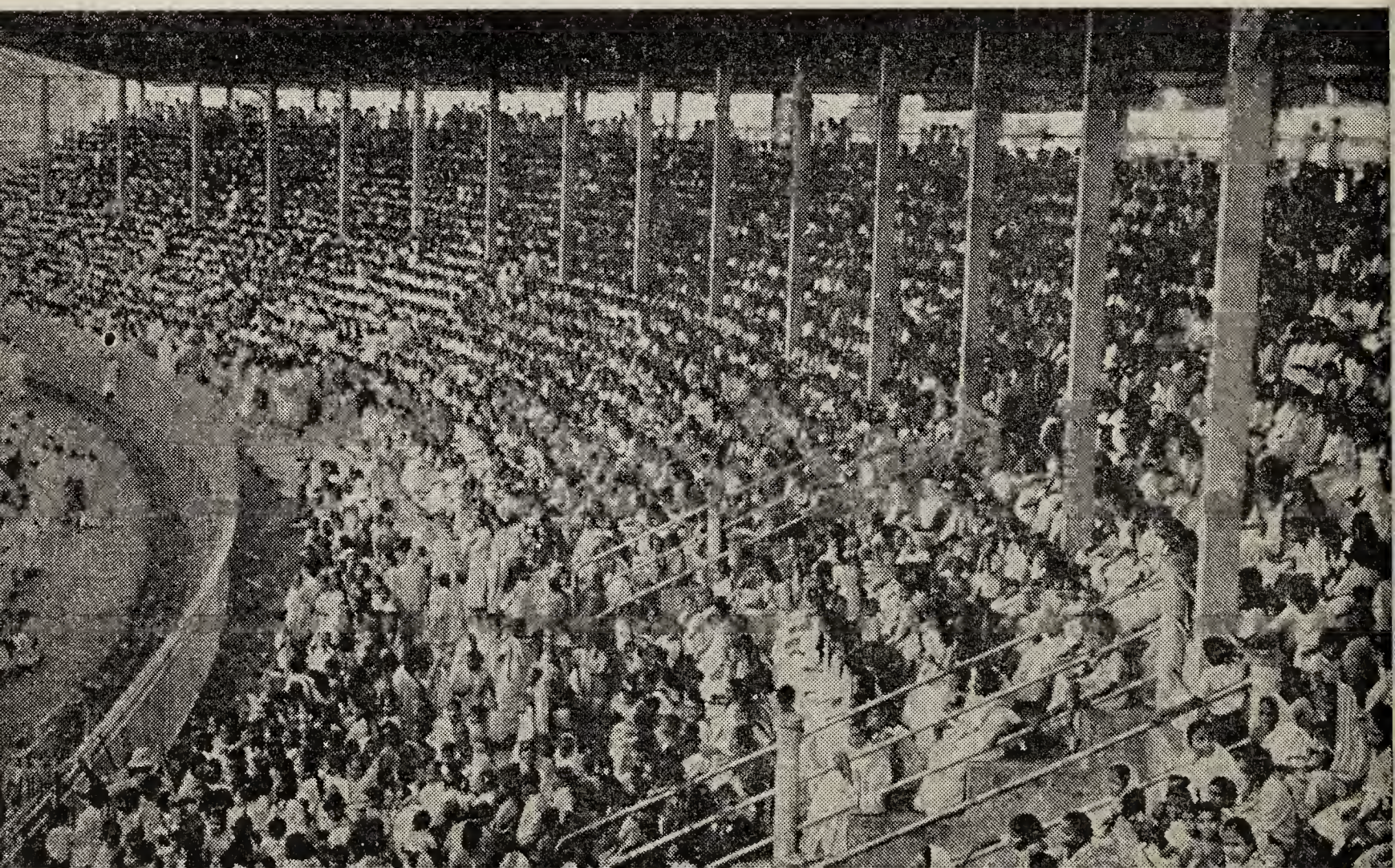
A view of the Chilka Lake



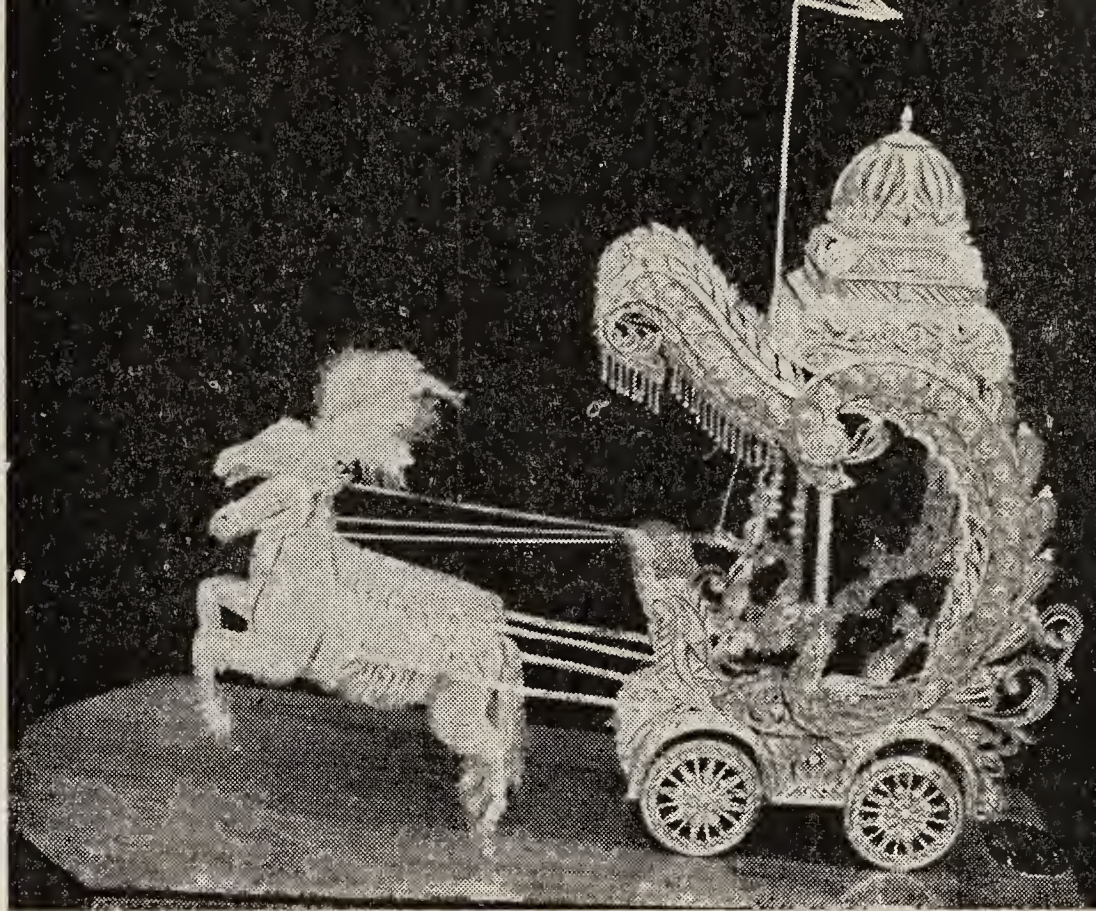


Utkal University, Bhubaneswar

A view of the Barabati Stadium, Cuttack



*A piece of silver filigree
work from Cuttack*



*A handloom fabric
of Sambalpur*

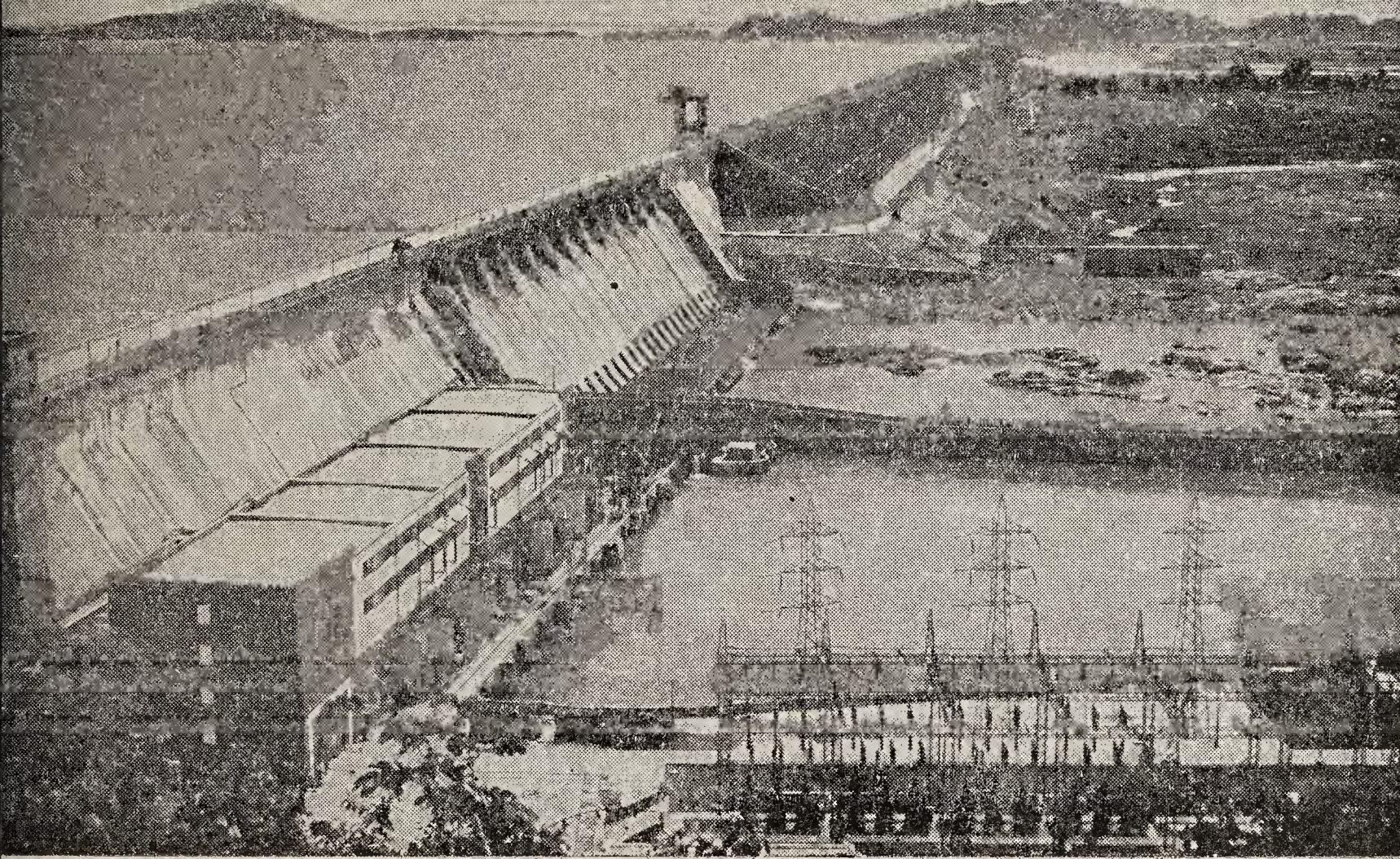


An Odissi danseuse



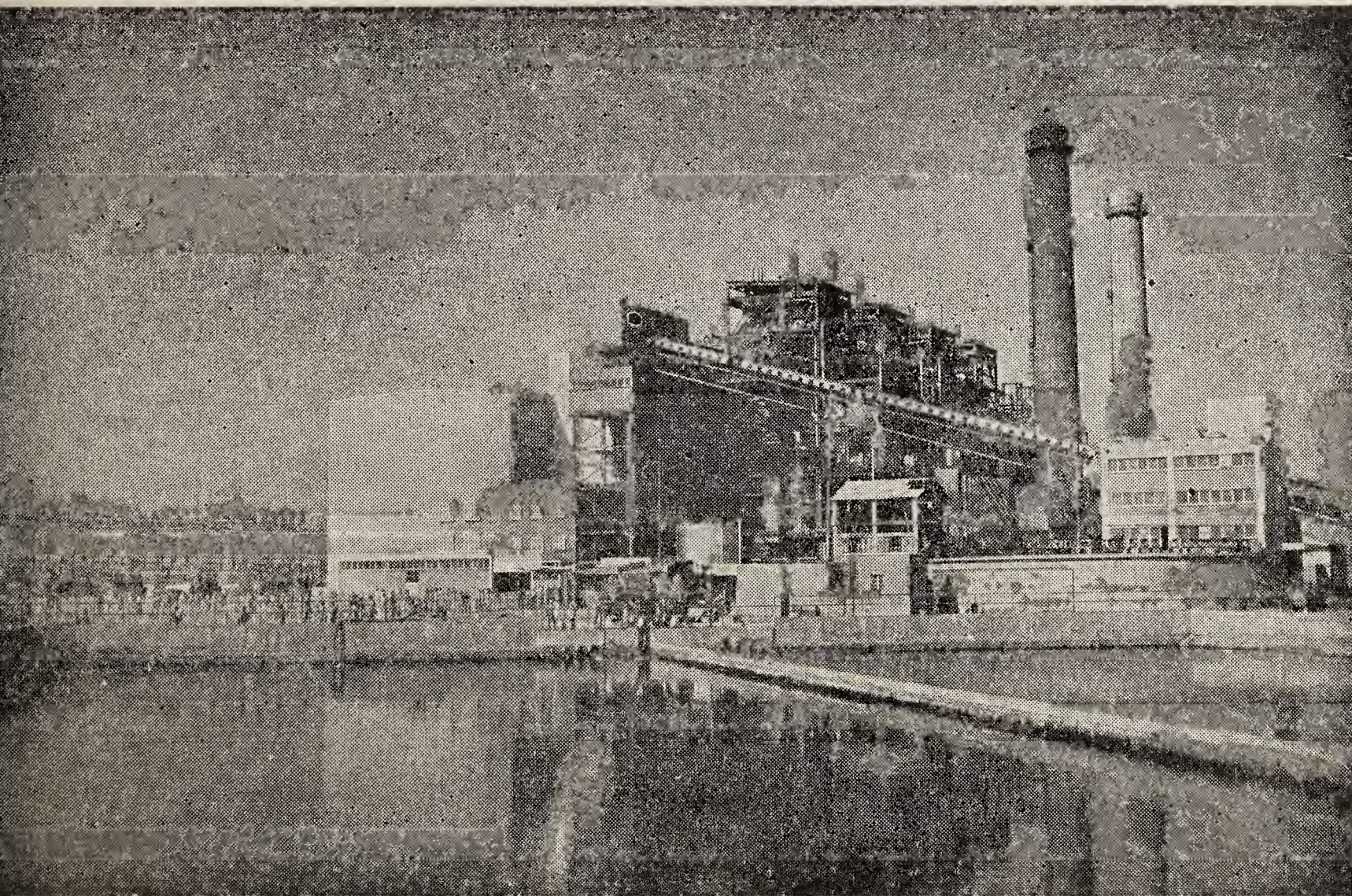
A tribal folk dance

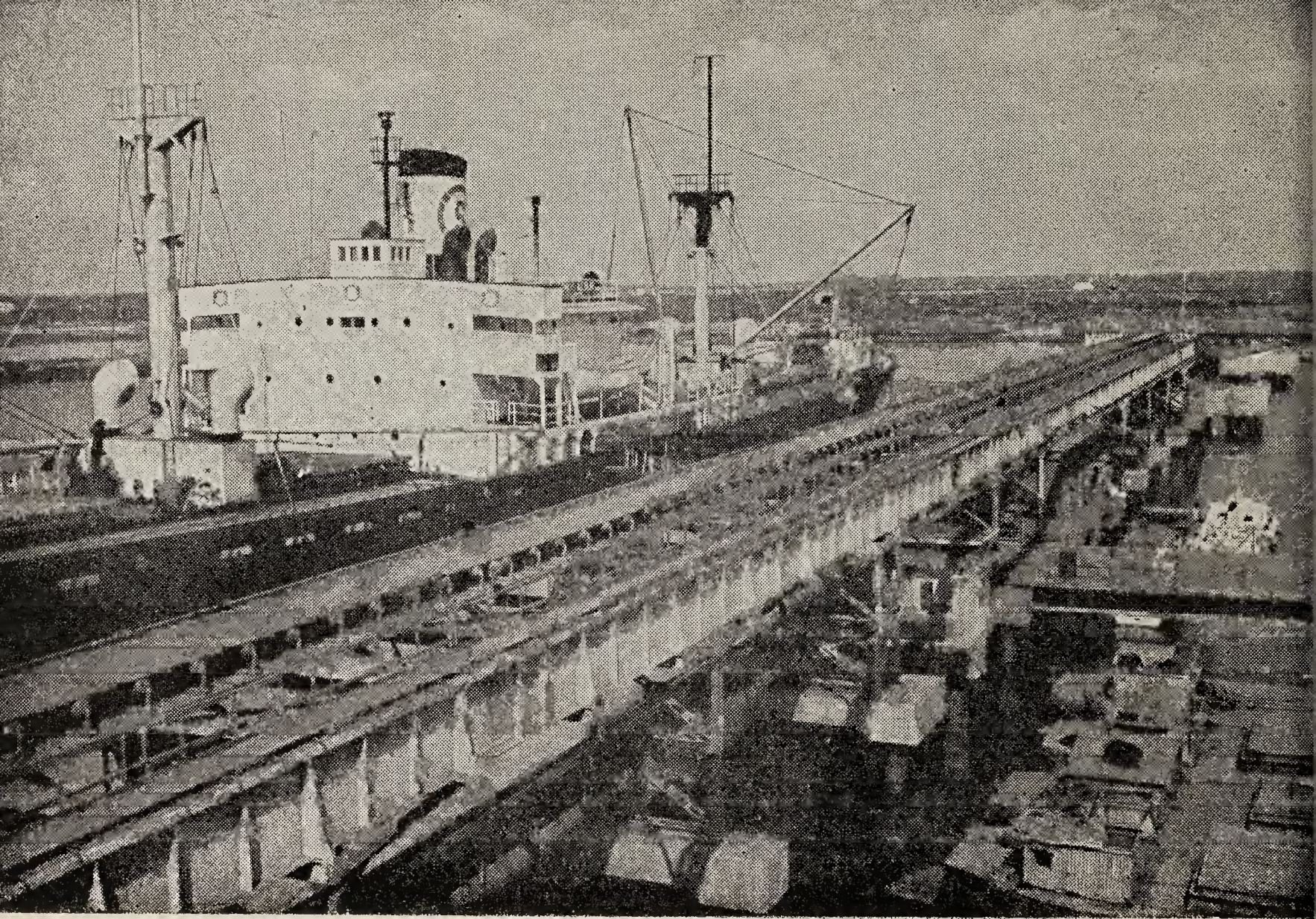




Hirakud Dam.

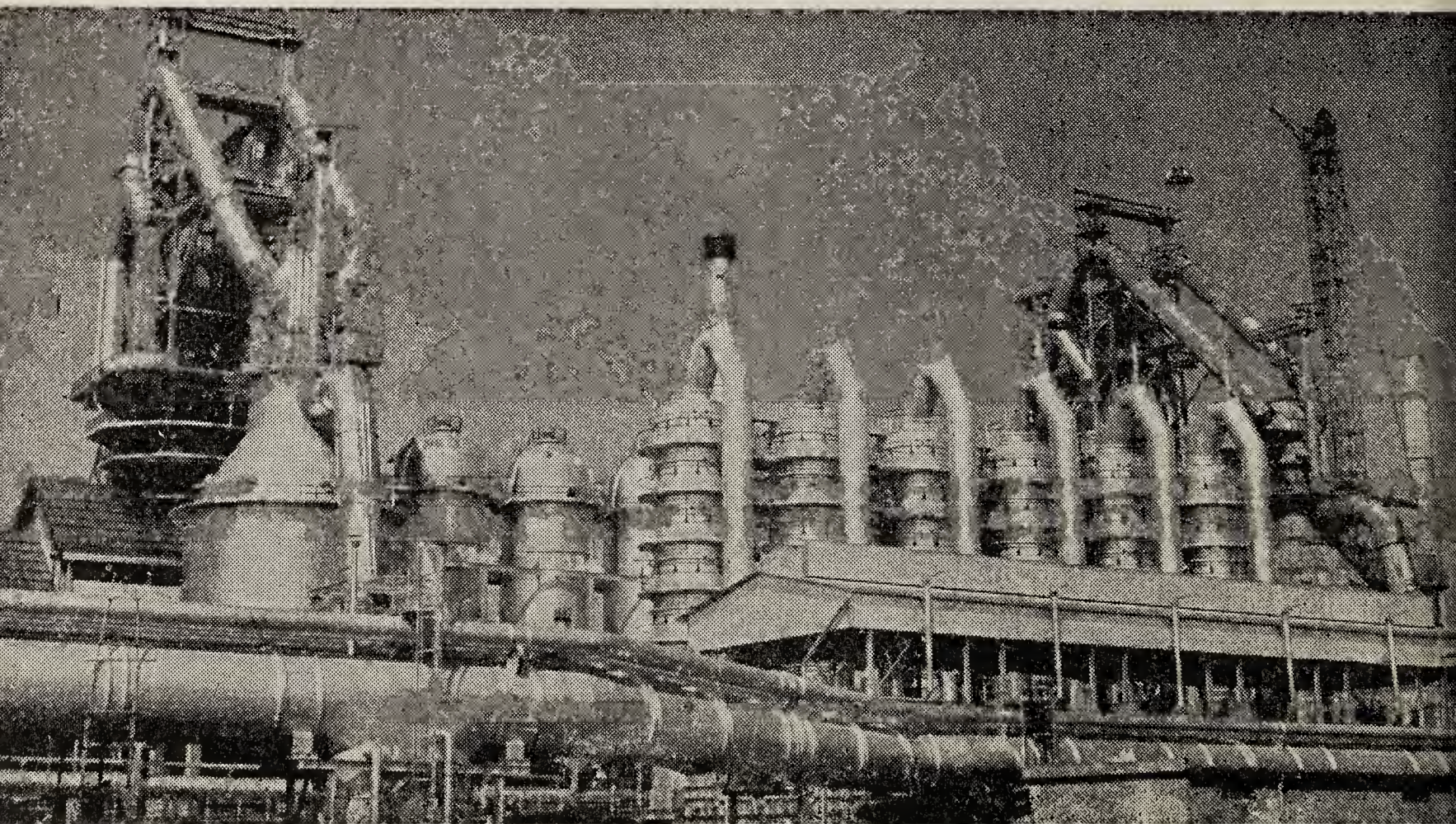
Talcher Thermal Power Station





Paradeep Port

Rourkela Steel Plant



State. As a result of promotional schemes during the first three years of the Fifth Plan, 2,065 more units have been established with a total capital investment of Rs. 1,354 lakhs providing employment to more than 15,000 persons. The Orissa Small Industries Corporation has taken up construction of factory buildings, supply of machinery to entrepreneurs on hire-purchase basis and supply of raw materials to the small-scale units. Marketing facilities are also provided to these units through the Small Industries Corporation and the Directorate of Export Promotion and Marketing.

Development of ancillary industries has been taken up at Rourkela, Talcher and Sunabeda. So far 129 ancillary industries have been set up around the Steel Plant at Rourkela providing employment to 2,500 persons. At Talcher, 15 such units have already come up. At Sunabeda, a Tool Room Unit has been established. Survey of industrial potential for development of ancillary industries around Paradeep, Gopalpur has been taken up.

The Rural Industries Project is being implemented in the districts of Cuttack, Sambalpur, Bolangir and Kalahandi with the objectives of identification, promotion and establishment of small-scale and village industries in these districts. The State Government have also taken up a programme of Panchayat Samiti Industries and a Pilot Project scheme. A corporation for development of leather industries has been set up.

The handicrafts of Orissa have earned reputation both inside and outside the State. The silver filigree works of Cuttack, bell-metal products of the districts of Cuttack, Puri, Ganjam and Dhenkanal and applique works of Pipli of the district of Puri have earned world-wide fame. For development of handicrafts, the artists are being provided with necessary financial assistance in the shape of loans, grants and marketing assistance through the Apex Cooperative Society. A number of training schemes have been introduced.

For development of coir industry, a Coir Complex with

ancillary units has been set up at Sakhigopal. The State Government have also taken up a programme for development of salt industry in the State. The programme includes bringing more areas in the coastal belt under salt production and introduction of modern techniques in salt production. The khadi and village industries programme was implemented by its Board, by providing necessary finance to 1,215 industrial cooperative societies and village industries. The Board has taken up promotion of 20 village industries besides the khadi programme in the State. The Board has drawn up a programme to concentrate on some of the village industries schemes which have a potential for further development.

Orissa has a significant place in the field of traditional textiles having its own age-old traditions of handloom industry. The tie and dye work of the Orissa handloom has been widely appreciated both in the internal and external markets. There are about 3 lakh handloom weavers in the State possessing about 1.04 lakh looms. At present 255 handloom cooperative societies are working with a total membership of about 14,000. Technical and financial assistance is being provided to these societies. A special scheme has been undertaken to increase the cooperative coverage. Regular training programmes are being conducted to improve the efficiency of the weavers as well as to train them in modern techniques of weaving. The Weavers' Service Centre established by the All-India Handloom Board at Bhubaneswar is looking to the development of new designs. The societies are being provided through the Apex Handloom Society. Manufacture of low-cost fabrics has now been entrusted to the handloom sector.

The State Government have set up a Handloom Development Corporation for the benefit of the weavers who are outside the cooperative fold. The Corporation has taken up implementation of the Intensive Handloom Development Project and Handloom Export Production Project with necessary financial assistance from Government of India. Under the Intensive Hand-

loom Development Project, 10,000 looms will be covered within a period of four years thereby providing employment to 20,000 weavers. Under the Export Production Project, 1,000 looms will be covered for weaving materials with the tie and dye, artistic designs suitable for foreign market.

To ensure regular supply of yarn to the weavers a spinning mill in the cooperative sector with 18,400 spindles had already been set up at Bargarh in Sambalpur. Another spinning mill with 25,000 spindles is being set up at Gobindpur in the district of Dhenkanal which is likely to go into production during 1978. Infra-structural facilities like Dye House and Processing Unit are being set up.

The tassar and silk products of the State have got wide appreciated both in internal and external markets. A number of schemes have been taken up for development of sericulture industry which includes financial assistance to tassar rearers and spinners, training facilities to the weavers etc. The activities in this sector are being expanded with a view to providing more employment to the tribals who are mostly engaged in the industry.

Large and Medium Industries

A cement factory at Rajganpur in Sundergarh, a match factory in Talcher in Dhenkanal, a soap factory in Khariar in Kalahandi district and a few ice factories in Cuttack and Sambalpur district were all the industries in Orissa before Independence. Considerable progress has been made in this field since then and now there are a number of industries both in the private and public sector.

Hirakud Industrial Works at Hirakud in Sambalpur District, Kalinga Iron Works at Barbil in Keonjhar District, Tile Factory at Chaudwar, The Cement Factory at Bargarh in Sambalpur District, The Ferro-chrome Project at Jaipur Road in Cuttack District, the Cable Factory at Hirakud, The Rerolling Mills at Hirakud and the East Coast Salt and Chemical Industries Ltd. at Sumandi in Ganjam district are the industries in the public sector.

The Orissa Industrial Development Corporation, set up in 1962, is in direct charge of the above units. The total investment made by the Corporation so far exceeds Rs. 20 crores. It has also made contributions to the share capital of the Aska Cooperative Sugar Industries Ltd., the Indian Metals and Ferro-Alloys Limited, Thiruvelli in Koraput district, Jayasree Chemicals Limited, Ganjam in Ganjam district, Kalinga Exporters Limited, Bhubaneswar, Puri, East Coast Breweries and Distilleries Limited in Cuttack district and Orissa Industries Limited, Barang, Cuttack district. Besides, the Corporation has rendered financial assistance to three joint sector industries, namely Hira Steels and Alloys, Hirakud in Sambalpur, Orichem Ltd., Talcher, in Dhenkanal and Konark Jute Ltd., Dhanmandal in Cuttack. It has also made substantial investment in East Coast Breweries and Distilleries Ltd.

The Industrial Promotion and Investment Corporation of Orissa Ltd. was established in the year 1973-74 as a State Government owned public limited company with the main objective of promotion of industries in the State in the large and medium sectors. The Corporation undertakes feasibility studies to identify profitable projects, prepares project reports, offers locational guidance and technical and other assistance to the entrepreneurs in the course of project implementation. The Industrial Development Bank of India is implementing refinancing scheme through this Corporation. The Corporation has invested more than Rs. 80 lakhs in 20 private sector projects in the State. So far six IPICOL-assisted projects have gone into production.

Industrial Promotion and Investment Corporation of Orissa Ltd. is also implementing a Tyre and Tube project, an Electrolytic Manganese Dioxide Project, a Refractory Project and a Synthetic Detergent Project in the Joint Sector. A sponge Iron Project has also been decided to be started in the Joint Sector. It has further been decided to set up a Watch Assembly Unit and a Tool Room Project in the public sector.

Two central sector projects are also functioning in the State, namely, Rourkela Steel Plant under the Hindustan Steel Ltd. and the Mig Aero Engine Factory under the Hindustan Aeronautics Ltd. at Sunabeda in Koraput district. Four new industries, namely, Fertilizer Plant, Formed Coke Plant, Heavy Water Plant at Talcher and Rare Earth Plant at Chatrapur are also under implementation by the Government of India. A coach repairing factory will be set up at Bhubaneswar. About thirty large and medium industries of various types have been set up in the private sector all over the State.

Mineral Resources

The mineral resources of Orissa are vast and diverse. They include iron ore, chromite, manganese ore, bauxite, non-coking coal, limestone, dolomite, nickel ore, vanadium ore, copper ore, lead-ore, Fireclay, chinaclay, graphite, quartz and quartzite. Recent investigation conducted by the Directorate of Mines have indicated occurrence of gold and tin in some parts of the State.

The reserves of iron ore in the State containing more than 58% Fe have been estimated at 3,300 million tonnes which is about one-third of the total reserves of the country. The iron-ore is mainly distributed in the districts of Keonjhar, Sundargarh, Mayurbhanj and Cuttack. The annual production of Iron-ore in the state in 1976 was about 7.7 million tonnes which is about 18% of all-India production. After meeting the requirements of iron-ore of steel mills in the Eastern Sector, a part of the iron ore is exported. The export of iron-ore for 1976 was to the tune of 2.06 million tonnes.

Manganese ore is found in Orissa in the districts of Keonjhar, Sundargarh, Kalahandi and Koraput. The reserves of manganese ore in the State containing more than 30% manganese have been estimated at 43 million tonnes. Orissa is the leading producer of manganese ore in the country accounting for about 40% of all India production.

In case of chromite, Orissa occupies an enviable position in

the country by having 90% of the reserves, estimated to be over 19 million tonnes. The deposits are distributed in Cuttack, Dhenkanal and Keonjhar districts. Orissa accounts for 97% of all-India production of chromite. A sizeable quantity of Chromite is exported from Orissa.

The reserves of non-coking coal in Talcher field in Dhenkanal district and IB-Hingir Coal Field in Sambalpur district have been estimated at over 10,000 million tonnes. Apart from meeting the requirement of Talcher Thermal Plant the coal is utilised in various industries and railways. The annual production of coal in the State is about 2.1 million tonnes.

Orissa now ranks first in the country so far as bauxite reserves are concerned. Recent investigations conducted by Directorate of Mines and other Government agencies have brought to light extensive reserves of bauxite estimated at over 1,000 million tonnes. The bauxite deposits are distributed in the plateau of Koraput, Kalahandi, Phulbani and Bolangir districts.

The limestone and dolomite deposits of the State are quite large. The total reserves of limestone in the districts of Sundergarh, Sambalpur and Koraput are estimated to be about 700 million tonnes. The limestone available in Birmitrāpur area alone supply the flux requirement of almost all the steel mills in eastern India. The reserves of dolomite in the State have been estimated at about 360 million tonnes constituting about 20% of the country's reserves. In the production of dolomite Orissa's position is second in the country.

Other minerals mined in the State include fireclay, china-clay, graphite, quartz and quartzite. Though reserves and grades of various ores/minerals have been ascertained, they await exploitation. Amongst them are nickel ore, lead ore, vanadium ore, heavy minerals and rare minerals.

VI. TRANSPORT AND COMMUNICATIONS

IN SPITE of rapid expansion of agricultural and industrial production, Orissa remains far behind in respect of communications. One of the reasons is the existence of a number of rivers which have to be bridged. All the same, Orissa has made considerable progress during the last few years in the matter of providing all-weather road communication to different parts of the State. National Highways connecting Calcutta and Madras, and Calcutta and Bombay pass through Orissa. The former passes through the districts of Mayurbhanj, Balasore, Cuttack, Puri and Ganjam and the latter passes through the districts of Sambalpur and Sundergarh. After the construction of the bridges on the Kathjuri, Kauakhai, Bīrupa, Brahmani and Baitarani, one can travel all over the State in all weathers. After the completion of the bridge on Subarnarekha near Balasore and Rupanarayan in West Bengal, Calcutta will be accessible in all weathers. There are 1,633 kilometres of National Highways in Orissa of which 1,480 kilometres are surfaced. National Highways Nos. 5 and 6, which pass through Orissa, are now being linked in many places. There are 2,210 kilometres of State Highways of which 2,179 kilometres are surfaced.

There are nearly 2000 kilometres of railways in Orissa. The railway line of the South-Eastern Railway which links Howrah with Madras passes through the coastal districts with junction lines from Nirgundi to Talcher and from Khudra Road to Puri. There are narrow gauge lines connecting Rupsa and Bengiriposi and also Naupada and Gunupur. The Raipur-Vizianageram line has been linked up with the South-Eastern Railway main line by a link between Titlagarh and Jharasugude. The developing port of Paradeep has been connected to Cuttack and opened to passenger traffic in 1977. Plans have been drawn up to link Banasapani and paradeep, Talcher and Bimalgarh, Talcher

with Sambalpur, Balabil with Kiriburu, Rayaghade, Nowrangpur, Jeypore and Koraput, Gopalpur with Sarhampur and Berhampur and Balimela with Jeypore.

VII. EDUCATION

IN THE field of education, Orissa occupies the fifteen place in the country. She has 26.18 per cent literacy as against 19.94 per cent in Bihar, 21.70 per cent in Uttar Pradesh, 22.14 per cent in Madhya Pradesh and 19.07 per cent in Rajasthan. The States with a higher rate of literacy than Orissa are Kerala 60.42 per cent, Tamil Nadu 39.46 per cent, Maharashtra 39.18 per cent, West Bengal 33.20 per cent, Assam 28.72 per cent, Karnataka 31.52 per cent and the Punjab 33.67 per cent. The literacy rate for India is 29.46 per cent. The rate of literacy in Orissa is lower than the national rate because the Scheduled Castes and Scheduled Tribes constitute more than thirty-eight per cent of the State's population and the literacy rate among the Scheduled Tribes is only 9.50 per cent and, among the Scheduled Castes, it is only 15.60 per cent.

There are four universities in Orissa. They are the Utkal University founded in 1943, the Orissa University of Agriculture and Technology founded in 1962 and the Berhampur and the Sambalpur Universities established in January 1967. The Utkal University was imparting instruction in the faculties of arts, science, commerce, law, education, engineering, medicine, agriculture and animal husbandry. With the establishment of the Orissa University of Agriculture and Technology, which is a residential university situated at Bhubaneswar, the Utkal University ceased to possess the faculties of agriculture and animal husbandry. The two new universities at Sambalpur and Berhampur have been started with affiliating jurisdiction over some of the colleges which were previously affiliated to the Utkal University. The Utkal University has no faculty of engineering now; so also Berhampur. All engineering faculties have been centralised in the Sambalpur University. Out of eighty-nine affiliated general colleges in Orissa, 19 are under the Berhampur University,

twenty-five under the Sambalpur University and the remaining are under the Utkal University. Besides, there are two engineering colleges, three medical colleges, five teachers' training colleges, one agriculture college, one college of veterinary science and animal husbandry, one college of agricultural engineering, four law colleges and one college of accountancy and management. The Utkal University is a teaching-*cum*-affiliating university with teaching departments and there are facilities for post-graduate teaching in applied economics, anthropology, chemistry, botany, history, commerce, geology, philosophy, political science, psychology, Sanskrit, zoology, English, Oriya, labour welfare, physics, geography, mathematics, statistics and sociology. The medium of instruction being English, students from many other States in India come to the Universities in Orissa for either instruction or examination. The number of students on the rolls in the college and university classes is about sixty-five thousand. Hindi is taught as a compulsory subject in the secondary schools and as an optional subject at the college stage. There are Departments of Hindi Literature and Language in some of the major colleges of the State. The Utkal University examines candidates for the award of M.A. degree in Hindi language and literature without attendance at lectures. There is provision for teaching Urdu, Bengali, Telugu and Persian and facility for examination in Tamil up to the degree stage.

Two colleges in Orissa—the Ravenshaw College at Cuttack and the Khallikote College at Berhampur in the district of Ganjam—are over a century old. The former is a Government college and the latter which was an aided non-Government college has been taken over by the State Government. The number of students on the rolls of the Ravenshaw College is about four thousand. Both the colleges impart instruction from the pre-university up to the post-graduate standard.

There is a Board of Secondary Education in Orissa which conducts the High School Certificate Examination and the Middle School Certificate Examination. There are 1,971 High

Schools and 6,383 M.E. Schools in the State. The number of pupils in these two categories of institutions is 2,29,928 and 4,30,000 respectively. Instruction in these schools is given through the medium of the regional language and English and Hindi are taught as compulsory subjects in addition to the mother-tongue of the pupil. Candidates are also permitted to write their answers in non-language subjects in their mother-tongue. Recently two branches of Board of Secondary Education have started functioning at Sambalpur and Berhampur respectively.

There are at present 32,094 primary schools in the State and the number of pupils on the rolls exceeds 2.5 million. About seventy per cent of the children in the age-group six to eleven years are going to schools and the Government aim at extending primary education to seventy-eight per cent of children in this age group. There is a primary Education Board to advise the Government in regard to the courses and tools of education. The Government have nationalised the textbooks meant for the primary schools and middle schools. To start with, English, Oriya and arithmetic books have been printed and supplied to the children.

In addition to these conventional institutions, there are special schools like the Ashram and Sevashram Schools for the children of the Scheduled Tribes. As they have peculiar problems of their own, the system of neighbourhood schools is not suitable for them. Keeping this in view these specialised schools impart education. The Government have nationalised the textbooks. There are a number of public schools and convents in the State, some of them run by missionaries for imparting instruction through the medium of English. The Government of India have also started five Central Schools to prepare candidates for examinations conducted by the Indian School Examination Board through the medium of English. Basic education has not been given a complete go-by. In the place of basic schools, the primary syllabus has been basic-oriented and the post-basic schools and institutions for training basic school teachers are

still continuing. From the period of the Second Five Year Plan, considerable attention has been given to the training of teachers. The Government of Orissa have set up many certified post-matric teachers' training and elementary pre-matric teachers' training institutions throughout the State. Their total number is 78 at present including two meant for Hindi teachers and the number of pupil-teachers is about 8,000. There is a Sainik School and the Regional College of Education for the Eastern region is also located at Bhubaneswar.

Education has been very popular in Orissa from time immemorial and the system of *pathshalas* is continuing from the past. The institution of Bhagabatgadi, which is a collection of palm-leaf manuscripts worshipped by the people, reminds one of Oriyas' love of learning, and the Bhagabatghar, a common reading room where the pundit reads Puranas and scriptures for the benefit of an audience consisting of men and women from a number of adjoining villages, has been a popular and venerable institution in most of the villages of costal Orissa. The Community Development Department has been trying to resuscitate these traditional community centres which are proving more and more useful today.

Eminent Educationists

Among the educationists of Orissa, the pride of place goes to late Dr. Pranakrushna Parija. After retiring from the Indian Education Service as Professor of Botany and Principal of the Ravenshaw College, Cuttack, he was the Vice-Chancellor of the Utkal University for sixteen years. He was a celebrated botanist of international eminence and presided over the Indian Science Congress in 1964. He was the Vice-President of the International Botanical Congress. He was a member of numerous committees and commissions appointed by the Central and State Governments.

Another important educationist was Lingaraj Panigrahi, former Vice-Chancellor of Berhampur University. He was in his early

days a political worker and went to London to plead for the creation of a separate province of Orissa with the Joint Parliamentary Select Committee. He was the Advocate-General of Orissa and a judge and later the Chief Justice of the Orissa High Court. On retirement from the judiciary, he entered politics and became a minister after the Second General Elections, and the Speaker of the Assembly after the mid-term election of 1961. He had been the Vice-President of the Khallikote College, Berhampur, an important non-government college of Orissa and, when the Berhampur University was established in January 1967, he was made its first Vice-Chancellor.

Another well-known educationist of Orissa is Dr. Parasuram Misra, the former Vice-Chancellor of the Sambalpur University. Dr. Misra was a Botanist and was the Professor of Botany in the Ravenshaw College, Cuttack and Principal of the Gangadhar Meher College, Sambalpur. He was the Vice-Chancellor of the Utkal University from 1952 till 1955.

The late Mahesh Chandra Pradhan, the retired Director of Public Instruction, Orissa and former Vice-Chancellor, Orissa University of Agriculture and Technology, was also an eminent educationist. He was the Secretary of the Orissa University Committee and the draftsman of the Regulations of the Orissa Board of Secondary Education. He was the Principal of the Radhanath Training College, Cuttack and the Ravenshaw College, Cuttack.

VIII. ART, CULTURE AND ARCHITECTURE

THE ORIYAS take pride in the superb artistic skill displayed in their temples, handicrafts, paintings, music and dance of the Orissa style and they are not only of high order, but have been acknowledged as such by the people of India and abroad. Even the handloom weavers of Orissa show exquisite craftsmanship in the screens and saris produced by them for which these goods have large international clientele.

Great efforts have been made by the Orissa artists to establish the classical nature of Odissi dance and music. The efforts of late Kavi Chandra Kalicharan Patnaik, Deva Prasad Das, Kelu Charan Mohapatra, Raghunath Panigrahi, Dr. Minati Misra, Sanjukta Panigrahi, Kum Kum Das and Indrani Rehman in this direction are praiseworthy.

The national Sangeet Natak Akademi has already accorded recognition to Odissi dance and music as of classical variety.

Painting in Orissa had followed the murals and engravings on the temples and all those who had taken to art followed the religious lead. Bimbadhar Burma started a new tradition by painting a rural daughter-in-law (Pallibadhu) and thereafter painters have accepted real life as the subject-matter of their drawings. Some of the modern painters have taken to impressionist art. Prominent among the modern artists are Upendra Maharathi, Muralidhar Tali, Binod Rautray and Ajit Keshari Roy. Recent researches have brought before the public multi-coloured paintings on palm-leaves drawn in the eighteenth and nineteenth centuries. These drawings are based on religious themes.

The Government of Orissa established in 1958 three Akademies for encouraging literature, fine arts and dance, music and drama. They are the Orissa Sahitya Akademi, the Lalit Kala Akademi and the Sangeet Natak Akademi. The last named

Akademi runs a College of Dance, Drama and Music at Bhubaneswar.

Temples Open to All

There is caste system in Orissa as in other States but the Oriyas believe in cosmopolitanism based on the cult of Lord Jagannath of Puri. There are the four traditional castes of which the Khandayats outnumber the members of other castes. The Khandayats call themselves Kshatriyas. The Harijans are not condemned to social ostracism to a marked extent and the cult of Jagannath believes that as Jagannath before his advent in Puri was being worshipped by the Sabaras, an outcaste community, temples should not be barred against the Scheduled Castes. In fact, it was on account of the prejudice and social superstitions that the Harijans were not allowed entry into temples. When in 1934 Mahatma Gandhi during his *padayatra* in Orissa refused to enter the temple of Lord Jagannath at Puri on account of its inaccessibility to the Harijans, it was pointed out by the pandits of Puri that the temple was never inaccessible to them; it is they who had, because of the popular notion of disability, deprived themselves of their privilege. However, all temples including that of Lord Jagannath are at present open to the Harijans without any legal compulsion.

The offerings to the Lord, called Mahaprasad, are capable of being partaken of by all irrespective of caste, creed or religion. The images are taken to be the incarnation of Lord Buddha and the Car Festival is accepted as an adaptation by the Hindus of a similar festival prevalent among Hinayana Buddhists. Puri contains *maths* or monasteries belonging to the different parts of India. All of them exist on the strength of Lord Jagannath and some of them even enjoy landed properties dedicated to the Lord. One can hear all languages spoken in India and the Pandas or the hereditary worshippers are veritable linguists of India.

Festivals of Orissa

Orissa observes a large number of festivals throughout the

year based partly on the agricultural seasons and partly on the rituals of Lord Jagannath. The important festivals are the *chandan* or sandal-bath ceremony of the Lord, the *snan* or bathing festival of the Lord, the Car Festivals—Gundicha and the Return—the Jhulan Purnima, the Durga Puja, the Kali Puja, the Lakshmi Puja, the Bada Osha, the Makar Sankranti and the Pana Sankranti. The Ganesh Puja and the Saraswati Puja which had remained confined to the educational institutions are now mass festivals. The Raja Sankranti in Asarh and the Gurubar or Thursday festival of the Agrahayan or Margasir are typical Oriya observances. There are two communal festivals which are now celebrated on a mass scale. They are the worship of weapons and implements of the artisans on Dusserah and the Dol festivals of the Yadavas or milk men. Besides, there are a number of minor festivals spread throughout the year. It is remarkable to note that all indoor festivals involving preparation of special dishes are celebrated during the rainy season and all the outdoor festivals involving congregations and concourses of men are celebrated during the half-year November to April.

The Oriyas are deeply religious. There are a number of shrines and places of pilgrimage in the State. If they are properly organised, managed and exploited for the benefit of the community, they can be a source of tremendous gain to the people.

Important Temples

Jagannath Temple : The Temple of Lord Jagannath at Puri attracts pilgrims from all parts of the world. There is no unanimity among the historians either in regard to the date of its construction or the name of the Orissa ruler who constructed it. It can, however, be said with some degree of accuracy that the temple was constructed some time in the eleventh century; it was probably completed in the twelfth century. Likewise one can say that the Ganga King Chodaganga Dev had started its construc-

tion but it was completed and furnished by another king Anan-gabhim Dev of the same dynasty.

The temple is located on a hill called Nilachala or the Blue Mountain. At the gate there is a pillar called Arunastambha or Sun Pillar which is about eight metres high. There is a strong stone wall around the temple known as the Meghanad Wall which has four gates. The eastern gate is known as the Lion's Gate which is used as the main entrance to the temple. Its length on the eastern side is 195 metres and on the southern it is only about 80 metres. Its height from the Grand Road varies between six and 7.6 metres. The main temple is divided into four sub-temples. They are known as Bimana in which the deities have been installed, Mukhashala or Entrance, Natamandir or Dance Hall and Bhogamandap or the Altar of Worship. Of these, the Bimana or the main temple is the highest, its height being about 65.5 metres. It is a square, each side being over 24 metres long. These four temples have another wall surrounding them and this is known as the Kurma Prachir or the Tortoise Wall. The length of the eastern and western sides of this wall is over 96 metres and the northern and southern walls are 128 metres long. There are six gates in this Kurma Prachir. The courtyard between the Meghanad Wall and the Tortoise Wall is known as Outer Compound which contains Baisi Pahacha (Twenty-two steps), Patitapaban or mobile Jagannath, Kasi Bisweswar temple, inner Lions' Gate, the Ananda Bazar or the Mahaprasad Market, Snana Vedi or the Bathing Altar, Chahani Mandap or the Altar of Vision of Lord Jagannath returning from the Car Festival, the kitchen, the Ishaneswar temple, the Koili Baikuntha or the Cuckoo Paradise, the Golden Well, the Grove of Birth, garden and the temples of Mahavir and Gouranga.

The Inner Compound encircled by the Kurma Prachir contains many deities and places connected with the Lord. The main temple is located within this Inner Compound. Besides, there are Agneyeswar, Satyanarayan, old kitchen, Krushna, Radhakrushna, Nari Sahadev, the Kalpabata or the Banian Tree of fulfil-

ment. Bata Krushna, Bata Ganesh, Bata Mangala, Indra, Batabihari Jagannath, Anata Basudev, Dikpala, Suryanarayan, Kuttamchand Muktimandap, Nrusingha, Madanmohan, Altar for aquatic sports, Rohinikunda, Ganesh Bimala, Bhandra Ganesh, Saraswati, Bhadrakali, Nilamadhab, Lakshmi Nabagraha, Pataleswar, Pada Padma and Ekadashi Devi.

A large estate has grown out of endowments made from time to time. It is said that there are thirty-six categories of persons in the service of the temple. The record of rights of Lord Jagannath speaks of 140 categories of services whereas a report of enquiry conducted by a Collector of Puri in 1907 mentions 250 categories of services. The estate of Lord Jagannath is called Amrutamanohi which is an Ekhrajat Mahal. The temple was previously under the personal administration of the Raja of Puri who was the hereditary Superintendent of the temple. At present, it is managed by the Government of Orissa through a committee with the Raja of Puri as President and the day-to-day administration has been vested in an Executive Officer of the temple appointed by the Government.

Though there are forty principal festivals associated with the temple, practically all the festivals celebrated in Orissa throughout the year are directly or remotely connected with the temple of Lord Jagannath.

The Black Pagoda or the Konarka Temple : For its artistic splendour this temple is regarded as one of the wonders of the world. It attracts tourists from all over the globe. It is a tragedy that the temple is in ruins. The remnants have been preserved under the Ancient Monuments Preservation Act.

The temple is located on the Bay of Bengal at a distance of about 95 km. from Puri and 55 km. from Bhubaneswar. This temple was built by Narasinghadev of the solar dynasty in the later half of the twelfth century. Abul Fazl wrote that in the sixteenth century the temple was intact and there were twenty-eight smaller temples in the compound.

The Hindus believe that the sun moves in a chariot, therefore

the temple was constructed in the form of a chariot with 12 pairs of wheels. Some of these are bigger than the others. Each wheel is 2.743 metres wide. The main wheel contains pictures of a lotus and the wider portions of the spokes contain pictures of Astapadma or eight-petalled lotus. Inside the lotus, there is the image of a dancing woman. The chariot was being driven by four horses in the south and three horses in the north. Nothing of these horses remains at present.

Inside the Biman or the main temple, there is the residue of the Sanctum Sanctorum or the pedestal of the Lord. This is placed on a pillow which contains an image of the elephant-riding goddess.

The Jagamohan or Mukhshala contained five chariots and thirteen bells. It was originally over 42 metres high. Its height now is about 40 metres. The main temple or the Biman had a height of about 70 metres and it was the highest temple in India. The Nata Mandir or the Dancing Hall had a magnificent lotus on a massive piece of stone and, in each petal, there was the image of a dancing woman. The pillars of the temple at Konarka resembled the Roman pillars.

It is said that as the temple was consecrated to the sun god with whose movement the months of the year are connected, the chariot had twelve wheels each representing a month of the year. The seven horses are interpreted to represent the seven colours or the seven Vedic metres. It was a characteristic of Orissan architecture that the temple walls ran straight for about thirty feet from the ground and, thereafter, they tapered up to the pinnacle in which the Kalasa was erected. This style was intended to keep the centre of gravity of the stones used equal to the centre of gravity of the temple as a whole. Because of this the tapering portion of the temple has collapsed but the walls remain intact.

The temples of Orissa were made of gigantic pieces of stone. The use of cement was not known at the time to keep the pieces tight; this was done with copper or iron plates. Because of the situation of the temple on the shore of the sea these narrow

plates rusted and their strength was sapped. The temple started collapsing on account of the saline sea-breeze which dashed against the temple day in and day out. This seems a plausible scientific explanation but some people say that, as the temple had been defiled by Kalapahada, no attention was paid to its proper maintenance and it collapsed in course of time.

Centring around these temples and their rituals, the folk-songs and folk-dances have also developed. Religion has a tremendous appeal to the Oriya people and they observe, as they say, thirteen fasts in twelve months. Each of these fastings is an occasion for the worship of gods and goddesses who have their abode in the temples. These fasts have given rise to a number of literary compositions called Oshas which are recited. The women-folk of Orissa have learnt many of these Oshas by heart. The worship of goddess Lakshmi, the highpriestess of wealth, in the month of Margasir or Agrahayan and the worship of the domestic cattle representing Lord Balabhadra in Shravan, have been responsible for diverse kinds of folk-art displayed on the doors and in the courtyards. The Odissi dance has been woven round the sculptures seen in the temples of Orissa. Thus the folk-ways of Orissa are a reflex of the temples of Orissa.

This cannot be said of the folk-dances of the tribal people. It is true that they have various festivals in different seasons and some of them are associated with the elemental gods having their abodes in the temple of Lord Jagannath but their folk-songs, folk-dances and other forms of folk-ways vary from tribe to tribe and from district to district.

Attempts are now being made to resuscitate these folk-songs and folk-dances in order to preserve the characteristics of traditional Oriya culture.

IX. LANGUAGE AND LITERATURE

Language

THE LANGUAGE of the vast majority of inhabitants of Orissa is Oriya but there are some people who speak Bengali and Telugu. In the northern districts of Mayurbhanj and Balasore, which are contiguous to West Bengal, there are a large number of Bengali-speaking people. Likewise a good number of Telugu-speaking people live in the southern districts of Ganjam and Koraput which were, before 1936, parts of the erstwhile State of Madras. A small number of people in the western districts of Sambalpur, Sundargarh, Kalahandi and Bolangir speak Hindi.

More than ninety per cent of the people have Oriya as their mother tongue and, as such, Orissa is predominantly a unilingual State. The border areas are bilingual and people speaking Hindi or its dialects like Rajasthani live in different parts of the State. There are a few Tamilians and Kannadigas in the administration of the State and a number of Gujaratis and Punjabis are in business. Oriya is the regional language of Orissa but the linguistic minorities like Bengalis and the Telugus have their interests safeguarded. In the southern districts, Telugu is also used as the official language for limited purposes.

Oriya, with Bengali, Hindi and Assamese forms one of the four languages which together make up the eastern group of the Indo-Aryan languages. Each letter in each word is clearly sounded and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' It is on account of these qualities that persons with other languages as their mother-tongue take to Oriya. However, the language in the border areas is influenced by the language of the neighbouring States. The tribal people have their own dialects, no doubt, but they are inti-

mately linked with Oriya. A large proportion of the Scheduled Tribes accepts Oriya as its mother-tongue.

Literature

A language is sustained by the literature it produces. The Oriyas have a literature about a thousand years old and in literary field compositions and other forms of literary embellishment, it stands on a plane of equality with many literatures of India. If Oriya literature is not so widely known in the country it is not because of its poverty but because it is a literature of about four per cent of the Indian people and because Orissa is one of the outlying States in the eastern region of this great sub-continent. Researches have proved that Oriya language and linguistic forms are there in the *Bouddha Gan O Doha*, a literary production of the eleventh century. Some of the inscriptions discovered and deciphered in recent times go to show that Oriya was used for official purposes in the thirteenth century.

One of the earliest literary geniuses in Oriya, Sudramuni Sarala Das, had flourished in the fifteenth century during the reign of Kapilendradeva. He was a great poet and he rendered into Oriya, with a distinctive style and metre forms, the great epics, Ramayana and Mahabharata. The Birata Parva of his Mahabharata had been translated into Bengali and it continues to be popular even today. He is regarded as a national poet as he is, in a way, the father of the Oriya literature. He was followed by a galaxy of great poets who chose their theme from religion in the fifteenth and sixteenth centuries. Many of them were devout Vaishnavas and they chose the anecdotes connected with Radha and Krishna as the subject-matter of their compositions. The Panchasakhas or the "Five Friends," who composed devotional poetry, are famous in the history of Oriya literature and one of them, Atibadi Jagannath Das, has composed *Srimadbhagabat*, which is not merely a translation of the original Sanskrit teatise but contains many local characteristics. This book is a treasure for every household in Orissa and among the Oriyas living elsewhere in India. A little later, Dinakrushna Das wrote mellifluous poetry

in his *Rasakallol*, in which every line begins with 'Ka', the first consonant of the Oriya alphabet. The greatest poet in Oriya literature the *Kavi Samrat* of Orissa, Upendra Bhanja, had flourished in the latter part of the seventeenth and the early part of the eighteenth centuries. He was a scion of the ruling family of Kulada in Ganjam district and because of proverbial intrigues in the royal family had been deprived of the throne. He was also connected with the royal families of Nayagarh and Banapur.

He has written matchless poetry in respect of metre, diction and use of the same word to indicate different meanings. His *chhandas* and *ragas* have been popular with all classes of people—educated and uneducated—but no one easily comprehends his poetry hence his compositions are compared with coconuts. It is hard from the exterior but once you start comprehending it, you start enjoying it. It becomes delicious in literary taste. He has written books whose number is yet unknown and research is going on to establish the number of his productions. It may be even more than seventy. There was no printing press at the time and writers used palm-leaves and iron pens with which letters were carved on the leaves. Unlike modern writers, who use pen-ink and paper and correct their compositions more often, it was not possible for the writers with iron pens to correct what they once wrote. Keeping in view this handicap, modern litterateurs marvel as to how Upendra Bhanja could write so much and in such superb style. Literary experts unanimously are of the opinion that in any other contemporary literature there could hardly be found compositions with that kind of literary magnificence as had characterised his compositions like *Baidehishbilas*, *Labanyabati*, *Prema Sudhanidhi*, *Koti Brahmanda Sundari*, *Rasika Harabali* and *Abana Rasa Toranga*. His compositions are untranslated into English or any other Indian language and some young enthusiasts who tried to translate him in order to present him to the wider Indian reading public discovered to their dismay that his diction was extraordinarily his own and, if it was translated, the meaning might be conveyed but the value and signi-

ficance of his *alankar* was lost. One has to learn Oriya in order to enjoy the beauties of his compositions. His predecessors had chosen the scriptures and epics as the source of their literary compositions. Upendra Bhanja had to some extent followed the footsteps of his distinguished predecessors but he had gone farther in the literary field and composed novels in poetry. He broke the classical tradition of mythological compositions. One of his well-known imitators was Abhimanyu Samantasinghar of Cuttack district who had composed similar lyrical poetry in his *Bidaghdha Chintamani* which is a veritable store-house of rhetorical excellence and exposition of abstruse doctrines of Bhakti and Prema of the Vaishnavas. Samantasinghar died in 1806 A.D.

Contemporary with these lyrical poets there were many other lesser known poets whose contributions to Oriya literature were noteworthy. Brajanath Badajena of Dhenkanal had been a court-poet of a number of feudatory rulers and his *Samar Taranga* is the first historical poetry which describes the war between the Raja of Dhenkanal and Rajaram Pandit, the Maratha Subahdar of Orissa. He had written many other poems including *Gundicha Vije* in Hindi.

Two other forms of literary composition famous during this period were the cuckoo and *chautisha* literature in which there are thirty-four lines or stanzas each beginning with one letter of the alphabet. These were short compositions no doubt but because of their size, style and metre, people could memorise them and their popularity remains undiminished even today. Another form of short poems was the *Poi* literature. The style was the same and the subject-matter was imaginary. Poems were written describing the rites and rituals prevailing in the society and these are called *Osas* or fasts. A large number of these *Osas* are popular among the women-folk even today. Another form of devotional poetry is known as *Pala* or metrical composition for worshipping God Satyapir who was the common object of veneration for both Hindus and the Muslims during the Muslim

rule. This remains popular even today and its later variation is Satyanarayan Puja where *Palas* are recited by professional singing parties known as *Palagayaks*. Thus, by the time the printing press came to Orissa through the christian missionaries to make production of books an easier proposition and their circulation among a wider reading public possible, Orissa had already a rich and varied literature.

Printing Press

With the advent of the Europeans and introduction of the printing press Oriya literature like other regional literatures was exposed to exotic influences and it developed prose forms in addition to the prolific poetical compositions. It was the Missionaries who, towards the end of the first half of the nineteenth century, had introduced prose forms through the translation of the Holy Bible. The local writers also took to prose forms and the first novel in Oriya, *Saudamini*, was published by Ramasankar Ray. Simultaneously a form of newspaper was also published by the missionaries.

During the second half of the nineteenth century Fakir Mohan Senapati made a mark in the field of Oriya prose, poetry, novel and travelogue. He is the greatest among the modern Oriya litterateurs. He has remained up to this day a beacon-light for all novelists. *Manu*, *Chhaman Athgunth* and *Lachhama* are regarded as his masterpieces. His *Chhaman Athgunth* has been translated into a number of Indian languages.

Newspapers and Text-books

The missionaries had initiated two other types of literary compositions which have been imitated by local writers. They had started publishing newspapers and text-books for school classes. A missionary named Sutton had published a number of text-books in Oriya between 1844 A.D. and 1856 A.D. His example was followed by Radhanath Ray and Madhusudan Rao.

They were officers of the Education Department and as such were acquainted with the needs of the pupils.

The first magazine, *Utkal Darpan*, was published in 1873 A.D. and the first newspaper, *Dipika Bahika*, in 1868 A.D. Ever since magazines and newspapers have been produced in profusion and today there are eleven dailies and a number of monthlies and quarterlies published in Oriya, besides a daily in English.

Radhanath Ray (1848—1908), Madhusudan Rao (1853—1912) and Fakir Mohan Senapati (1848—1918) are the three giants of the modern Oriya literature. Radhanath was essentially a narrative poet and had the knack of adapting in Oriya stories from foreign literature. His anecdotal poems give an appearance of incidents of Orissa. He had also adapted the blank verse pattern of Michael Madhusudan Dutta of Bengal and became the forerunner of this school of poets. He was a writer of no mean order in Bengali as well. Madhusudan was a devotional poet and his writings contained philosophical principles for which they continue to be regarded as serious literature for text-book purposes. Fakir Mohan has set the style for novel-writing and initiated the use of a form of colloquial language which the successive generations have tried to emulate but none has reached even the fringe of his greatness.

Trends in Modern Literature

Modern Oriya literature is a confluence of many literary influences, Indian and foreign. The most potent influence came from Bengal. At the first instance, it was the Swadeshi movement which found expression in both Oriya and Bengali literature almost simultaneously and, as the leaders of the movement of both the States which had been one composite province at the time were mutual friends and comrades, each group had influenced the other. This age is known as the Satyabadi era in Oriya literature. Rabindranath was another source of inspiration towards the close of the second decade of this century; it was almost successor to the Satyabadi age. This was heralded by a group of writers known as the Sabuja or Green writers. The post-war literature has been

very much influenced by the British, American and French writers. Names of T. S. Eliot, Ezra Pound, Walt Whitman and Jean Paul Sartre conjure up vistas of greatness among modern poets whose concern for the form surpasses their love for the substance of poetry. However, a galaxy of young poets, most of whom are very highly educated, has imparted a touch of modernity and, sometimes, high intellectual fervour to literary productions. A handful of writers have also derived inspiration from Karl Marx and other leftist forces and some others from Sigmund Freud.

It is not possible to name all the writers of the modern period but some of those who excelled in the Satyabadi and Sabuja ages have been legendary figures in Orissa's public life. Among those celebrities are Pandit Gopabandhu Das, Pandit Nilakantha Das, Pandit Godavarish Misra and Pandit Krupasindhu Misra of the Satyabadi age, and Kalindi Charan Panigrahi, Baikunthanath Patnaik and Sarala Devi of the Sabuja age. The names of a few modern writers are Mayadhar Mansinha, Radhamohan Garnaik, Sachi Routray, Gopal Chandra Misra, Kunjabihari Das and Bidyutprava Devi in poetry; Kahnu Charan Mohanty, Gopinath Mohanty, Rajkishore Patnaik, Nityananda Mohapatra and Bibhuti Bhusan Patnaik in novel; Rajkishore Ray, Surendra Mohanty, Bama Charan Mitra and Sraddhakar Supakar in short story; Kavi Chandra Kali Charan Patnaik, Rama Chandra Mohapatra and Gopal Chhotray in drama; Bipin Vehari Roy, Ratnakar Pati, Shreeram Chandra Dash, Baidyanath Misra and Modan Mohan Sahu in essay; Natabar Samantaray, Gaurikumar Brahma, and Banshidhar Mohanty in literary criticism, and Radhanath Rath, Chintamoni Misra and Sriharsh Misra in journalism.

Modern literature of any country cannot be viewed in isolation. Currents and cross-currents of literatures of different countries of the world and of different parts of the same country come together and produce a coherent stream. Oriya literature has not escaped such foreign or external influences and, as such, modern literature of Orissa is indistinguishable from similar literature of any other country.

X. SCHEDULED TRIBES

WHEN the State of Orissa comprised only six districts, there was a sprinkling of Adivasis, their population being mainly concentrated in the districts of Koraput, Ganjam, Sambalpur and Balasore. The Adivasis were politically, economically and socially backward for which special efforts had to be made to bring them to the level of the developed sections of the State population. Because of this necessity, the areas inhabited by the Adivasis in Koraput district were described as excluded areas under the Government of India Act, 1935 and were under the direct administration of the Governor. The District Magistrate of Koraput was otherwise known as the Agent to the Governor. The district of Sambalpur was called a partially excluded area and was the special charge of the Governor. The Adivasi-inhabited areas of Ganjam were known as Agency areas and they had also been parts of the excluded areas of the province to be administered by the Governor at his discretion. Thus from the date of creation of the State, Orissa was entrusted with the additional responsibility of ameliorating the condition of Adivasis, who constituted a significant portion of her population. When the Indian Native States merged with Orissa, the responsibilities of the Government of Orissa in this regard multiplied.

Out of a total population of about 21.90 million, the Scheduled Tribes are 5 million or 24 per cent. The notable Scheduled Tribes or the Adivasis are Kandha, Kolha, Savar, Munda, Paroja, Juang, Santal, Koya, Gadaba, Bhumia and Gondo. They live in hilly areas, mostly in the rocky hide-outs or in cottages built of branches and twigs of trees. Mud-built or brick-built houses are not common in their areas; any kind of shade is good enough for their habitation. In Balliguda sub-division of Phulbani district Adivasis remain in natural shelters provided by the

hills and they wear the leaves and barks of trees and sometimes the skins of animals hunted by them. They have remained away from the centres of modern civilisation and when the Government officers approach them for getting their cooperation for development schemes, they hide themselves in mountain holes in sheer fright. The Adivasis of Koraput and Sambalpur have been modernised to some extent but those living in mountain fastnesses in the districts of Mayurbhanj, Keonjhar, Dhenkanal, Sundergarh, Phulbani, Kalahandi and Bolangir are progressing very slowly.

Adivasis and Farming

Their staple food is animal meat and forest produce. Certain cereals growing naturally on the hillsides are also used as food. Country wines called Mahula and Salapa are in use among them. The drinking of wine is so much a part of their social and religious life that the Government of Orissa while introducing prohibition had excluded the districts with a large Adivasi population from its purview. They were advised to use rice, pulses and ragi as their food for which they have recently taken to cultivation. In rocky areas hardly a plain field was available for the purpose of cultivation; they were clearing the jungle on the mountain sides and practising "podu" cultivation. As the soil cover is generally thin, they shift from one place to another in search of land on account of which they had no permanence in habitation. They also cultivate Haldi and Kandula, a kind of rabi crop and sell it in the market. Recently they have started eating rice.

The Adivasis were being exploited by people living in the towns and villages nearby whom they describe as Sahukars. These exploiters used to lend a little money in the beginning of the growing season with a promise of getting the entire crop grown by them and the Government found to their dismay that valuable crops were sold for a few chips. The Adivasis harvested the crops and carried these to the market but the Sahukars accompanying them took the price realised in the market. Realising the injustice

of this practice the Government in recent times have started giving loans to the Adivasis through co-operative societies and also through Government agencies. This has improved their economic condition to a large extent.

Marriage Customs

In their social organisation, they have a custom of segregating young men and women during the nights. All the young persons in a village come out of their homes and sleep in a common sleeping hall, the men and women having separate rooms for themselves. Marriage alliances are contracted and sundered easily. In certain tribes the practice of paying girl-money prevails and the bridegroom acquires his bride only after making payment of the girl-money. Sometimes brides change their spouses when the new paramour repays the amount paid by the earlier groom. In some other tribes marriages are contracted at will without consulting the parents and the tribal elders.

There is a crude form of religion. They are mostly animists and, as they live in the midst of wild animals all the year round, they worship some of them. Some tribes worship nature and its elements. They believe in ghosts and other apparitions; in certain other cases, they accept most of the processes of nature as mysterious. They accept some tribal supermen like the Janis and Disarises as the agents of divinity. These agents assume leadership in many instances and are commonly believed to be endowed with supernatural powers for propitiating the evil spirits and accepted gods and goddesses and they are also believed to have the power of healing wounds and curing diseases.

On account of permanent danger from the wild animals and fear of exploitation by the Sahukars, the Adivasis have a gregarious nature. They have an uncommon spirit of unity amongst themselves and they often coalesce to fight the common enemy. They are so anxious to safeguard their common interests that murders are very frequent among them and when any one commits a murder he does not conceal it. In many cases the mur-

derer appears before the police with the chopped head. This primeval aspect of the life of the tribal people is gradually disappearing.

In the Orissa Legislative Assembly, 34 seats in a House of 147 members are reserved for the representatives of the Scheduled Tribes. Prior to 1947, only four nominated members represented their interests in the Assembly and they were not necessarily tribal people.

Traditional pattern of life of tribals is changing fast. They are seeking employment outside. In the district of Sundergarh, the industrial projects including the Rourkela Steel Plant and in the district of Koraput, the Dandakaranya and the Sunabeda Mig Factory projects have resulted in providing employment to lakhs of tribal people.

Towards Modernisation

The Government of Orissa have paid a lot of attention to the construction of roads to bring them in touch with the neighbouring areas. For their educational development the Government have established Sevashram Schools where education up to the primary standard is imparted. The higher institutions are called Ashram Schools with education up to the middle school standard. There are 64 High Schools and 60 Ashram Schools and about 1,185 ordinary and 36 residential Sevashram schools in the State. Besides there are training centres for training of inservice teachers. The Government also provide free tuitions and reading materials to Adivasi boys and girls pursuing studies in the schools and colleges and in many places Adivasi hostels have been built. Besides women workers are being trained in Gopabandhu Seva Sadan at Sakhigopal, the training centre in Angul and Harijan Udyogsala Centre in Delhi. These trained women workers work in the tribal areas for their development. Steps have been taken to set up mobile dispensaries and distribute free medicines.

Adivasis are being settled on free lands and assistance in diverse ways is being provided to them through the Tribal Deve-

lopment Blocks for agricultural and other forms of economic development. Alienation of agricultural lands from the tribal people to the non-tribals has been prohibited by law. Multi-purpose co-operative societies have been formed to grant them credit and also provide improved marketing facilities for the agricultural, industrial and forest produce collected by them. They are also being taught the art of bee-keeping, poultry farming and wool-shearing.

The Government have a Department of Tribal and Rural Welfare. This is in charge of a minister having cabinet rank. There are district welfare committees to look after the administration of welfare measures. There is a Tribal and Harijan Research-cum-Training Institute in Bhubaneswar through which data are being collected about the tribes, their social mores and attitudes and the useful information collected through them will assist the Government in formulating plans and schemes for ameliorating the conditions of the Adivasis.

XI. PLACES OF TOURIST INTEREST

ORISSA has the distinction of being endowed liberally with the bounties of nature and the glorious achievements of its great people. Here is a State that can offer to the tourists all that they want in a capsule form. The Golden Triangle consisting of Bhubaneswar, Konarka and Puri is already well-known and has formed a destination point for globe-trotters.

Orissan monuments, precisely presented by this Golden Triangle, are simply invaluable embodiments of superb charm and inimitable grace. They are charged with robust naturalism, embodying the vitalistic upsurge of life-affirming energies. Lavishly bestowed with these monuments Orissa can claim its rightful place in the cultural tourist map of the world as a land of tourist attractions where the visitor's eyes are continuously feasted and fed.

Bhubaneswar, the primary disembarkation point for visitors to Orissa, claims to have had once more than a thousand temples. It is popularly known as the "City of Temples". In the words of Dr. K. C. Panigrahi, "It is indeed rare to find anywhere in India such a large number of ancient monuments at one place as we have at Bhubaneswar and covering such a long period and so well representing the dynastic changes in history". The presiding deity of the place is Lord Lingaraj with his famous temples dominating the landscape for miles around. One can hardly miss the temples of Parsurameswar, Kukteswar, Rajarani and Brahmeswar. These are neat gems of Orissan art. The earliest stone Sculpture, the Ashokan elephant at Dhauli, is another attraction beside the famed monuments of Bhubaneswar.

But the grandest monument of Orissan architecture awaits visitors at Konarka (13th century A.D.), which is only 65 kms. drive from Bhubaneswar. Fashioned in the form of a huge chariot of the sun god with 24 richly decorated wheels and the impetuous horses ready to take off, the monument well deserves

the title "a poem in stone". What survives the ravages of time are the lower portions of the main temple and the magnificent Hall of Audience. Even in its ruins the Sun Temple presents the most massive concept of engineering skill and artistic exuberance and it is decidedly the finest specimen of Orissan art. Here again one gets an excellent combination of an internationally famed monument and an enjoyable beach. The sun rise at Konarka has ever remained a fascination for the visitors.

Puri forms the third point of the Golden Triangle. Being famed as the abode of Lord Jagannath and a place of colourful festivals round the year, Puri has drawn millions of pilgrims from all over India for centuries. After a drive of 62 kilometres from Bhubaneswar one can find the stupendous structure of the main temple standing majestically on an elevated platform in the heart of the town. The clear blue sky of Puri pierced by the lofty pinnacle of the temple of Jagannath, the sacred sands of the expansive Golden Beach and the soft sea breeze tugging at your clothes are but permanent attractions. A visitor can find no better place to relax than the sea shore at Puri.

This Golden Triangle is also famous for its colourful festivals. From time immemorial, they are observed with gay abandon enriching the cultural heritage of Orissa. The Car Festival of Puri has already gained world-wide reputation. Lord Lingaraj of Bhubaneswar has also his car festival observed on the day of Ashokastami. A holy dip at Chandrabhaga near Konarka during Magha Saptami festival is believed to wash away all sins. And, to join the fair on the occasion around the Sun Temple is a pleasure. But this does not end the big list of Orissan festivals. There still remain important festivals like Dasahara of Cuttack and Jajpur, Sivaratri of Bhubaneswar, Kapilas, Simileswar and Puri, Sitalasasthi of Sambalpur, Makar festival of Khiching and Raja festivals of the coastal districts.

As has been well said Orissa is a land with a glorious past. It has seen the rise and fall of a number of civilisations. It has been the meeting ground for Brahmanism, Buddhism, Jainism and Saktism. It is in this land that Chandasoka was converted to

Dharmasoka. The Buddhist complex of Lalitgiri, Ratnagiri and Udayagiri about 95 kilometres from Bhubaneswar still hides a great Buddhistic civilisation. After excavation, massive stone images of Lord Buddha, the Buddhist stupas and monasteries have been unearthed. One could visit these sites making Bhubaneswar as the base and using Balichandrapur Tourist Bungalow for night halt. The 64-Yogini temples, one at Ranipur-Jharial (8th century A.D.) and another at Hiraput, Nursinghath temple and Harisankar waterfalls on either slopes of Gandhamardan hills are some other spots that could interest the tourists as well. The temples of Khiching with expansive historical ruins around attract tourists from home and abroad. Khiching creeps into the itinerary of a tourist who wants to combine artistic monuments with the rich vista of wild life at Similipal.

Cuttack, the most important commercial city of Orissa, has also a varied past. The remains of the great Barabati Fort, the stone revetment on the river Kathjodi and Kadam Rasul invite attention of the visitors. The engineering marvel of the stone revetment dates back to 11th century A.D. and presents a great achievement in the field of engineering and technology. Similarly, Barabati Fort, built in 14th century A.D. was the pivot of political activities in the medieval period. Like many similar monuments of the country the only remains of the great Barabati Fort are an arched gateway and a broad moat of stone masonry walls. Kadam Rasul in the heart of the city is a shrine for muslims and hindus alike.

Jaipur was once the Capital of Orissa. It was famous in history as 'Jajnagar' and was pulsating with cultural activities in early medieval period. Till today Jaipur continues to be the "second temple city" of Orissa.

The beaches of Orissa right from Chandaneswar to Gopalpur-on-Sea are rated as among the best in the world. The beaches at Konarka, Puri and Gopalpur-on-Sea are now well-known but the sea beach at Chandipur at a distance of 16 kilometres from Bala-sore has an individuality of its own. The sea water withdraws to

a distance of about five kilometres everyday exposing its bosom in a unique spectacle. Close by river Budhabalagga falls in the Sea where one could conveniently enjoy a cruise in the sea. For comfortable accommodation a tourist bungalow has also been provided there.

In a world accustomed to a high degree of industrialisation and plagued with environmental pollution, the lush green forests of Similipal, about 200 kilometres from Calcutta, could be characterised as a much needed oasis. There is a tiger project where full-grown animal moves in the friendly company of the visitors. The area is known for its rich wild life and waterfalls at Barehipani and Jaranda and the extensive grassy lands of Bachhurichar. There are a number of forest bungalows, eucalyptus villa and wooden log houses where one could stay and enjoy the beauties of nature.

While we talk of Similipal mention could also be made of the Geological park at Nandakanan, 12 kilometres from Bhubaneswar, Ushakothi Sanctuary near Sambalpur, the mighty Tikarpara Gorge pulsating with wild life and scores of other forest areas scattered in various forests of Orissa.

Nature has been generous to Orissa. It gave to the State not only sea lines but also luxuriant forests, wooded hills, wild life and to cap them all the hot springs at Tatapani in the district of Ganjam and another at Atri, about 50 kilometres from Bhubaneswar.

With a population over 21 million, Orissa claims to have a tribal population of about 24 per cent. These tribals are mostly found in the districts of Koraput, Phulbani, Sundargarh and Mayurbhanj. They have a distinct life style and could be of immense interest for the students of anthropology and others interested in the rich ancient culture of the tribals.

Orissa can rightly be proud of its great Chilka Lake. This vast expanse of water covering about 1100 square kilometres is perhaps the biggest in the country. A tourist bungalow has been put up at Rambha right on the Chilka Lake where one

could stay and take a cruise in the lake to see its beautiful islands and the marine life. The small island known as Nal Bana is a playground for migratory birds from Siberia and is a bird sanctuary. In the vicinity of this lake one could visit the old fort and the temples of Taratarini and Narayanee. Here is an expanse of water which beckons the youth for adventure and exploration.

The Orissa handicrafts have a distinct style of their own. The famous silver filigree work of Cuttack with intricate interwoven patterns, horn and brass products, tie and dye textiles of Sambalpur, applique works of Pipli and the stone and wood work of Puri are preferred most by the tourists.

Tourists are always welcome to discover Orissa and see for themselves the majestic monuments, the varied vista of wild life, the unspoilt beaches and lakes. Great strides have been made to provide the visitors comfortable accommodation, modern transport, efficient information and guide services. Tourist bungalows are now available for visitors at Bhubaneswar, Puri, Konarka, Rambha, Sambalpur and Chandipur plus the youth hostel at Puri, besides other nice hotels and guest houses. Conducted tours are operated by the tourist offices at Bhubaneswar, Sambalpur and Bolangir for tourists. Visitors may also hire cushy cars and buses and check up their itineraries in the tourist offices located at Bhubaneswar, Puri, Konarka, Rambha, Sunabeda, Chandipur, Baripada, Sambalpur and Bolangir within the State. Persons coming from outside the State may avail the assistance of the State tourist-offices located at Calcutta and New Delhi.

XII. THE BONDS OF UNITY

IN THE integrated whole of India, the States and Union Territories are interdependent.

Orissa contains one of the four Dhams or abodes of God at Puri for which pilgrims from all over India congregate there in all seasons of the year, particularly on the occasion of the Car Festival in June-July. Orissa has considerably benefited both culturally and financially by the visit of these pilgrims throughout the year.

A number of national industrial undertakings are located in the State. The Hindustan Steel Limited has its steel plant at Rourkela in the district of Sundargarh and the Hindustan Aeronautics has its Mig factory at Sunabeda in Koraput district. Besides, Dandakaranya project established to provide facilities for the resettlement of the people uprooted from erstwhile East Pakistan (now Bangladesh) covers large parts of the district of Koraput. The Hirakud Project and the Paradeep port have been constructed with the help of the Union Government. The Hirakud dam is at present under the administrative control of the State Government whereas the Paradeep port which was built by the State Government has now gone under the control of the Union. The Central Rice Research Institute which is one of the international centres for rice research is at Cuttack and there is a Central Coconut Research Station at Satyabadi.

Orissa is, however, predominantly an agricultural State. It exports rice to the neighbouring States of West Bengal, Bihar, Andhra Pradesh and Kerala. It imports sugar from Bihar and U.P., pulses from Madhya Pradesh, wheat from Punjab, molasses from Tamil Nadu and Andhra Pradesh, mustard oil from Bihar and Uttar Pradesh, raw cotton and cotton cloth from Gujarat and Maharashtra, woollen clothing from Jammu and Kashmir, marble from Rajasthan and leather goods from Uttar Pradesh.

Orissa possesses fairly good reserves of coal, iron-ore and mica.

In fact, Orissa is one of the major partners in the mineral export trade of India. Her coal and iron are sent to the steel factory at Jamshedpur. Raw jute grown in Orissa feeds the jute mills of West Bengal. The Kendu leaves of Sambalpur are the mainstay of the *biri* manufacturers of West Bengal and the handloom screens, bell-metal fabrications, wood carvings, stone carvings and chalk products are popular not merely in India but also abroad.

Apart from persons who have come to Orissa as members of the Indian Administrative and Indian Police Services, a large number of residents of other States have secured employment in the public undertakings and entered business. Rajasthanis, Gujaratis and Punjabis are found in very large number in different fields of employment. A sort of cosmopolitan culture has grown up in Rourkela.

In the fields of art and architecture and music and dance the people of Orissa have made their mark in other parts of India and abroad. Many Oriya dancers and musicians have visited a number of foreign countries as members of cultural delegations, as also the different States of India and the forward areas to acquaint people with Odissi dance and songs.

Oriya literature has been influenced by the poetic styles and substance of Bengali and Telugu literature. Oriya dance forms have adapted the Kathakali and Bharat Natyam forms. Religious influences emanating from Orissa have spread all over India and Orissa also is being influenced by Aurobindo Ashram of Pondicherry, Satsanga Ashram of Deogarh and Divine Life Society of Swami Sivananda at Rishikesh. The Ramakrishna Mission of Belur has cast its spell over Orissa for the last fifty years.

ORISSA

KILOMETRES
0 100

MADHYA
PRADESH

BIHAR

WEST
BENGAL

SUBARNAREKHA

A

ORISSA

BAY
OF
BENGAL

ANDHRA PRADESH

- CAPITAL
- DISTRICT HEADQUARTERS
- ++++ RAILWAY LINE
- RIVERS
- △ PEAKS



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The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

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Orissa, or Kalinga of yore, the land where Emperor Asoka renounced war and where Mahatma Gandhi is said to have taken the vow of poverty, has always held an important place in India's history. Puri, its celebrated city, considered to be one of the four *Dhams* or abodes of God, has been, from time immemorial, the meeting place of people from all parts of the country, and thereby a shining symbol of national unity. The riverine State is also known as Utkal, which means excellence in arts, as testified by the wonderful temples of Konarka, Puri and Bhubaneswar and the sculpturesque Odissi dance. Today's Orissa, with the world's longest dam at Hirakud and the giant steel mill at Rourkela, is marching shoulder to shoulder with other parts of the country towards a new, prosperous future.

**PUBLICATIONS DIVISION
MINISTRY OF INFORMATION AND BROADCASTING
GOVERNMENT OF INDIA**